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THE

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THE SCOPE AND NEED OF THE FOREIGN WORK.

BY THE FOREIGN SECRETARY.

THE foreign work of the churches acting through the American Board has for its object the evangelization of a population more than twice as large as that of the entire United States. This is our part in the great work for Christ, freely chosen, successfully carried forward. The blessing of God has been upon it. Till within the last two or three years, we have steadily and joyfully followed the leadings of Divine Providence into new fields as they were opened, — supplementing the lack of missionaries from home by native evangelists, and the lack of means by leading the native Christians to faithful, self-denying efforts to sustain their own schools and churches, and in every way to coöperate with us. In this way, with little if any increase in the missionary force or missionary contributions at home, the work has increased fully forty per cent. in volume during the last ten years, the number of native church members has more than doubled, and a great advance has been made in the Christian literature issued, in schools of all grades, and especially in labors in behalf of women.

But a limit has been reached. The native Christians, but recently brought to the light, often poor, persecuted, and oppressed, are already doing generously, contributing in some fields what would be equivalent to twenty and even thirty dollars for each church member here; but beyond providing as far as possible for their own schools and churches, they cannot do much in the general work. The best native evangelists, and therefore the most efficient helpers of the missionaries, are constantly drawn off to be pastors of churches, thus cutting down the working force that might otherwise be employed in pushing out into new fields.

It is just here that retrenchment tells with such fatal effect on the progress of the work. The experience of the past year shows that the salaries of missionaries are so low, so graded to actual needs, that any reduction here is impracticable. Home expenses are at the lowest figure, less than eight per cent. on the donations and legacies received. The retrenchment comes, therefore, mainly on the native agency, and the schools and seminaries through which the native agency is prepared for its work. Young men carefully selected and trained in the schools, tried in actual service, on whom money and time and

care have been expended, must be dismissed and sent back to their shops and farms. The missionary is crippled in his plans; the hope of doing a great work for Christ in the foreign field in view of which he gave up home and country, and opportunities of honor and influence amid the comforts and privileges of cultured society, — this hope is blighted; and he is left to do but a half or even a fourth, of what he might do if adequately sustained. I speak not here of outposts, won at the hardest, given up; of the deaf ear turned to the piteous calls for teachers and preachers; of men and women just roused to a sense of their need, and left to perish in darkness and gloom; but of the missionary himself, — of the fearful loss of power and opportunity entailed on him!

And then to dismiss students from the seminaries, where, at an expense of only thirty or forty dollars each, per year, they are preparing to become teachers and evangelists to their countrymen, this is, if possible, harder yet, for it *cuts off hope for the future.*

Ought these things so to be? We have only about one to a thousand of our church members in the foreign field. Cannot the nine hundred and ninety-nine who remain at home, in all the happiness and social enjoyments of our Christian life, — not less dear to the missionary than to them, — sustain generously the one that goes abroad? The one supreme duty of living and working for Christ is laid on all alike. It should be but a distribution of labor, — one to go and another to stay, — not exemption for any. How little self-denial on the part of the great majority would be sufficient to make glad the hearts and strengthen the hands of the little band of devoted men and women on mission ground! We ask it in the name of the Lord Jesus, who though he was rich for our sakes became poor. We ask it in the name of the perishing millions for whom Christ died, and who, in the providence of God, are left dependent on us for the bread and water of life.

The times are hard here; but what are they to the missionary, what to the people among whom he is laboring?

Retrenchment again stares us in the face. The receipts of the first eleven months of the year must be supplemented by larger and more generous offerings of the last month, or the sad necessity will be on us again. Let every church give something, — every member something. Let every one who can, make a grateful offering for the mercies of this Centennial year, and all will be well.

This appeal, we know, will touch those most deeply who are already giving generously and with self-denial. And while it will act upon their convictions of duty in this regard, we would beg them, and pastors especially, to use their personal influence with individuals, now uninformed, and therefore uninstructed as to the work, and its claims and opportunities. We are sure that the cause only needs to be known, to stir the sympathies and to call forth the generous offerings and earnest prayers of all Christian hearts.

SHALL WE ADVANCE OR RECEDE?

By Rev. H. N. Barnum, of Harpoot.

It is conceded on all hands, that the command of Christ to preach the Gospel to every creature was intended not for the Apostles alone, but for the church

universal. I suppose that every truly spiritual and earnest person will acknowledge that to do good as they have opportunity is an obligation resting upon all Christians alike, and not pertaining to any special class, although the particular manner of discharging the obligation varies according to the circumstances of each individual. A has those endowments which seem to fit him to preach the gospel. Providence manifestly leads B and C to some other calling, in which they are as conscientiously to seek to glorify God as though they had been set apart to the ministry of the word. A has an impulse, which seems to him a call of God, to preach Christ where he has not been named. He is ready, like Paul, to labor with his own hands for his support, that he may be chargeable to no man; but the work to be done is so vast, while the laborers are so few, that this does not seem a wise economy; so B and C propose to him that, as they cannot go, he give his whole time to the work of soul-saving, and they will assume his pecuniary support, and thus make him their representative to the heathen.

This, I take it, is the tacit understanding between the missionaries of the present day and the churches at home. The churches have asked to be associated with us in the labor of making known Christ to the people of other lands. We clearly understand that if the churches become straitened in their resources, and are not able to give as they had planned, we are to arrange our affairs accordingly; and if the straitness proceeds to the extent of curtailing the necessaries of life, we are to share in this too. If one member suffers all are to suffer.

We know that the times are exceedingly hard at home. So they are here. This country is passing through a great crisis. Every department of business feels the effect of it. The people, always poor, always oppressed, are reduced now to unwonted straits. The evangelical work, however, is full of encouragement. Retrenchment somewhere is doubtless essential, but where shall it begin, — at home, or abroad, in the Lord's work, or in cutting off luxuries and other personal expenses? If God by his providence shuts us up to the necessity of serious curtailment here, we have nothing to say. If the distress shall increase to such an extent as to compel us to seek some means of supporting ourselves in this land, where manual labor brings from fifteen to twenty cents a day, we are ready to meet this too. But with a true view of stewardship, — using our time, our talents, and our substance for the glory of God, — has the financial embarrassment of God's people reached this extremity? Will faithful stewards sacrifice the interests of the Master while a single luxury remains? The retrenchment which will stand the test of the Judgment, — must it not be in the direction of personal expenditure rather than in those matters which affect the work of Christ?

So far as I can see, the only hope for poor Turkey is in the Gospel. Without its renovating power, her future will be even darker than the present. The leaven has been introduced. It has already shown, by its effects on small communities, — reforming, enlightening, educating them, and preparing them for civil as well as religious liberty, — that it is able to transform the whole Empire, and prepare it to become a civilized, Christian state. And I am bold to say that no other power can purify the corrupt mass. The truth has never occupied a higher vantage ground than now. Education was never so effective as now. It is the time, not for a retreat, but for an advance all along the line. Shall we go forward or backward?

"HELP THOSE WOMEN."

And those *men*, also, noble workers for Christ in foreign fields, whose time is more than occupied, whose hands are full of labor, who are often wearied and ready to faint under their many cares. Yes, *help them*, — by your generous support, by your earnest prayers, by your words and *letters* of sympathy, and love, and cheer. But do not *needlessly* add to their burdens. Do not demand or expect too much from them in the way of correspondence. Remember that the writing of many and long letters takes time, and strength, and may be the added "straw," if you please, that will break down the strongest. The introductory, *apologetic*, portion of a recent letter from an excellent missionary woman in Turkey, to her former pastor in New England, so well presents some facts which ought to be pondered, that the editor must venture to use it here, suppressing names, of course. The writer is by no means alone in her experience. Many abroad, men as well as women, and not a few at home, including some secretaries of benevolent societies, have doubtless seen times when they could fully enter into her feelings, and would heartily indorse her implied petition for relief. It is easy to ask a question which it will require no little research to answer; easy to call for a communication to prepare which will cost hours that cannot well be taken, and strength that ought not to be spared. But to the letter: —

"My dear Pastor, — As I take up your and Mrs. E.'s letter, of January 28th, and then turn my eye to the date I have just written, it pains me to think how you, together with all my home friends, must think that I have neglected you. The truth is, we have so many calls for letters that I am bewildered, and hardly know which way to turn. If we answered every request (Turkish and English) we should have almost no time for anything else. Besides, I *cannot* create time, and I *cannot* create strength. Day after day I resolve in the morning that I will write in the evening. After school work is done I am too tired to write, and perhaps callers come, and they *must* be treated civilly, for we are here to win them to the truth. And so day after day goes and no letters are written. And then comes a polite request for some story for the Turkish children's paper; and a polite request for a letter to fill the columns of some children's paper at home; and another polite request for an article for the 'Life and Light'; and another from some 'Auxiliary' that feels that it has a right at least to some information concerning girls for whose support it is paying money; and another still from some Society that is paying money for building purposes; and still another, — ad infinitum. They only want a 'few words'; 'you surely can write just a few lines,' etc. But it may be there is little or nothing to write. The girls are simply here and being trained; some additions to the building are simply being made, or are to be made. In a word, the seed is simply being sown, and they want news from the harvest. They want us to do the work of a teacher and missionary among the women, — and that, too, in a foreign tongue, — and, besides, act the part of a reporter. I protest that it is not the part of modesty to write about ourselves and our own work. And so our own dear home friends, whose love and sympathy we do prize, whose prayers we need, and who are with us constantly in our day-dreams, are put off with an occasional letter. I am sincerely sorry, but I see no remedy for it unless the Board will kindly send us some one to do our writing in English.

"I say this, you see, to forestall all complaints about my not writing oftener; but it is no mere excuse manufactured for the time; it is a real difficulty. This letter-writing, this immense general correspondence, is getting to be a burden on the missionaries, and, I believe, a serious hindrance to their highest usefulness. Yet I do not know what induces me to write this to you, except as an apology for past neglect; for I would not have you suppose for one moment that I would have letters from you less frequent. I only regret that I *cannot*, consistently with the pressing nature of our work, write to you oftener, and so keep the interest in our work alive and warm."

PROGRESS IN TURKEY.

Rev. C. H. Wheeler, of Harpoot, Eastern Turkey, now in the United States, writes for the Herald: —

"Turkey does move. The government has adopted the Prussian school laws, and the Harpoot missionaries write, that in that district a committee has been appointed to visit all schools and report regularly. They add, that a leading hoja, who has visited the missionary schools, says there are none to compare with them, which is a good deal for a Turk to say in a city where, as in Harpoot, the Turks themselves have not only common schools, but a theological seminary.

"Not many months since a company of students from this seminary, visiting a missionary and seeing some beautiful outline maps and other new things for the Protestant schools, exclaimed, 'Ah, you missionaries care for your schools, but our great men do nothing!' One of them then began to mimic and ridicule the sleepy old hojas in one of their schools. When young Turkey becomes thoroughly awake, something will be done in the line of progress. The hoja who teaches the Turkish language and laws in Armenia College proposes hereafter to have a monthly examination in his department, with a view to attract attention to the school. The missionaries write from Harpoot that there was great rejoicing at the change in rulers, as the former Sultan was very unpopular there, mostly because of his extravagance.

"Years of effort have ended in securing from the government permission to to erect a church building in Temran; and so earnest were the people, that in twenty days they laid the foundations and built the walls of stone, fifteen feet high, of a building 35 feet by 50. They propose also to erect two school-rooms. The people themselves pay almost all the expense, the native preacher 'inspiring them to give, and not lean on the missionaries.'

"In Pashaeunk, another mission out-station among the mountains north of Harpoot, the Turkish Bey declines to sell land for a chapel, but says to the missionaries, 'Chose any house in the town, and I will put it in order for use as a place of worship, rent-free.' The proposal was at once accepted. The cordial relations between the Turks and the missionaries are cause for thankfulness.

"The people of Harpoot, and probably of other cities also, were commanded to celebrate the accession of Sultan Murad, by opening and illuminating their places of business for three nights, under a penalty of a gold pound (five dollars). 'Compulsory joy!'

"The Eastern Turkey mission, comprising Erzroom, Harpoot, Mardin, and Van, at their meeting in June, reduced the estimates $7,000 from last year. How much harm to the work this reduction means remains to be seen; but they mean to do their best to free the Board from debt.

"Pastor Boiajian, of Diarbekir, writes that the rumor of the intended massacre of the Christian races by the Mohammedans still continues, but that he believes it to be without foundation. He adds, that the government were taking all necessary steps to preserve the peace of the city.

"We beg all praying people to pray much, in these days, for the missionaries and the work in those distant outposts in Eastern Turkey."

INDIRECT RESULTS OF MISSIONARY LABOR IN NORTHERN TURKEY.

By E. E. Bliss, D. D., of Constantinople.

The *direct* results of this labor appear to the readers of missionary publications, in the statistics of congregations gathered, churches organized, schools and seminaries of learning established. They appear to those engaged personally in such labor, in the reformed lives and earnest piety of the converts, in the multiplication of Christian households where God's word is read and the voice of daily prayer is heard, and in the Christian zeal for the conversion of others shown by those who have themselves felt the power of the gospel. Such laborers see the direct results of their labors when, seated by the dying beds of native converts, they hear from their lips joyous and unwavering declarations of trust in Christ, and of a sure hope for the life to come. Contrasting such scenes with what would have been witnessed had the light of the gospel not shone on those dying men or women, the missionary feels that his labor has not been in vain in the Lord. Many such sheaves, precious in the sight of the missionary laborer, more precious in the sight of the Master, have been gathered to the storehouse above. Indeed, who can number, or adequately present, all the direct and blessed results, for time and eternity, of what has been done here during the past forty or more years of missionary labor?

But besides direct results, there are others which may be called *indirect*, and yet are of great interest and importance in any full estimate of what has been accomplished.

There is, first, the indirect but most decided religious and moral influence of the preaching of the missionaries, and of the native pastors and evangelists laboring in connection with them, upon the general community, outside their own congregations. The missionaries and native evangelical preachers address now, every Sunday, an aggregate of from eighteen to twenty thousand hearers. But the influence of the truths they present is by no means confined to these thousands. Those truths become themes of discussion in the market-places, and wherever men meet, all the week long. Echoes of them are heard perhaps the very next Sabbath in the neighboring Armenian or Greek church. Ecclesiastics ministering in such churches have, in repeated cases, sent young men, their friends, to take notes of sermons in the Protestant chapels, — sometimes that the ecclesiastic may undertake to reply, but oftener that he may use these notes to eke out his own scanty material of thought and illustration.

Formerly preaching in the so-called Christian churches here seldom rose to higher themes than the duty of keeping the prescribed fasts and paying to the priest the prescribed dues. Now something else is demanded. Many of the attendants at these churches have, upon occasion, strayed into the Protestant chapel, or at least they know the style of preaching there, and they demand a like service at the hand of their own preachers. This demand must be heeded, else the church will be deserted and the chapel crowded. The demand is heeded. Under its stimulus, preachers in the old churches not only give their hearers better sermons, but sermons that are oftentimes noticeably evangelical in doctrine and sentiment.

In this connection should be mentioned the organization of Sunday-schools and Bible-classes in many Armenian congregations, in imitation of their Protestant neighbors. In some cases the motive is simply a fear lest their young people be drawn into the Protestant schools, but in others it is, apparently, an honest desire to secure for those youth the advantages so obviously resulting from the study of God's word. The neighborhood prayer-meetings of the Protestants, with their social singing and extempore prayers, are imitated also, in not a few places, by the Armenians; sometimes, indeed, as in the case of the Sunday-schools, merely in self-defense, but sometimes, also, apparently, from a growing interest in religious things. "What then? Notwithstanding, every way, whether in pretense or truth, Christ is preached." The knowledge of Christ, and of the true doctrines of his gospel, is spread in the community far beyond the limited number directly reached by the missionary or his co-laborers.

The consequence is a marked and wide-spread change of sentiment in the general community, in reference to many religious and moral questions. Once the churches were filled with pictures, and they were regarded with religious reverence by all. Each church had its sacred relics, and large sums were paid for the privilege of kissing them. Sin was confessed to the priest with full confidence in his power to absolve, and the prescribed rites of the church were looked upon as the sure means of salvation. Now these pictures and sacred relics are little regarded. They are disappearing from many of the churches. The number of persons willing to confess any faith in the superstitions once so generally received is steadily and rapidly diminishing. This change is, no doubt, to be attributed in part to a rank infidelity which is contaminating the minds of many, especially of the young, but much more, it is believed, to enlightened views in regard to the nature of true worship, resulting from increased acquaintance with the Word of God. These more enlightened views are leading the ecclesiastics even to drop out superstititious parts of the church ritual, and to consent to changes, in the direction of much greater simplicity and brevity, in baptism and marriage ceremonies. Formerly six days were devoted to a marriage feast, with any amount of drunken carousal. Now much greater sobriety prevails, and the whole feast continues but two days.

Equally marked changes of sentiment and practice appear in reference to moral questions. Said an intelligent Armenian, not long since, to an American missionary in this city, "Since you missionaries came among us, our ideas in regard to morals have undergone a great change." He was speaking, not of his countrymen who had become Protestants, but of the Armenian community at large. "Things once esteemed to be right, or at least but trivial offenses, are now known to be utterly wrong, and we cannot do them without being con-

demned by our consciences." Said another equally intelligent witness, a native of Mesopotamia, "Before the Bible, in the spoken language of the people, was put in circulation here, it was almost the universal custom of those engaged in the cultivation of cotton, to steal from the crop before it was divided between themselves and the owners of the soil, and thus make their own share large and that of the owner small. Now this practice has almost entirely ceased. It is known and confessed to be wrong."

Formerly falsehood, profanity, and obscenity were fearfully prevalent. They have not yet ceased; but the public moral sense has been so far quickened, in many places, that it revolts at such practices, and persons still guilty of them are often sternly rebuked by by-standers, and by others than Protestants. Formerly Protestant traveling merchants, selling their small wares from place to place in the interior, exposed themselves to ridicule, sometimes even to expulsion from town or village (the priests of the place taking lead in the movement), because they insisted upon the use of correct weights and measures. Now such honest dealing not only commands respect, but general practice so far conforms to it, in places where the influence of the gospel is felt, that Turks even notice and commend the change in their neighbors. Formerly there was very little scruple among the Christians in regard to opening shops or engaging in secular labors on the Lord's day. Now the day is much better observed. In some places the magnates of the Armenian community expressly forbid the opening of shops on that day. These and many similar changes in sentiment and practice are to be attributed to the wide circulation, in connection with the missionary enterprise, of God's Word in the spoken language of the people; to the constant appeal made by Protestants to the authority of that Word in all discussion of moral and religious questions; and not a little to the example of a higher morality on the part of the Protestants themselves.

Another very marked result of missionary labor, but indirect in the sense that it has not been sought as the primary object of such labor, is a greatly increased interest, among all classes, in education. When the missionaries first came to Turkey the number of schools in the country was very small, and the education to be obtained in such as did exist was to the last degree meagre. Female education was almost unknown and undesired. While the great object of the missionary was to draw attention of men, women, and children to God's message of love and salvation, it was of prime importance to the attainment of this object that all should be able to read that message for themselves. Hence one of the first measures in the missionaries' programme was to establish, in every place where they attempted to do anything, common schools for children, and to make special provision for the instruction of adults.

In the few already existing schools the text-books were all in the ancient language of the country, practically unknown tongues to the pupils, and no effort was made to secure any real understanding of the lessons taught. In the missionary schools, on the contrary, all the text-books were in the language now spoken here, and no pains were spared to secure an intelligent understanding of each lesson. The results of this new method were speedily apparent. To the people of the country they seemed miraculous. Pupils made acquisitions in a few months which years could not secure by the old methods. In process of time, as the progress of their proper work demanded, the missionaries established schools of a higher order for the training of teachers, and for the educa-

tion of pastors and preachers. But while what they did was thus rather incidental and auxiliary to their main object, the influence of their schools and of their methods of instruction has been very great, especially in the interior. In imitation, and oftentimes, too, in rivalry of these schools, others in great numbers have been established. The text-books prepared by the missionaries, and their methods of instruction, have been widely adopted. In the country at large there has been what may truly be called an entire revolution in the system of education. Other than missionary influences have contributed to this in the large cities upon the sea-coast, but through the interior almost all the educational enterprises undertaken, especially the schools for girls, and the better methods of education used, may be traced to the influence of the schools established by the missionaries and the Protestant communities.

Mention hardly need be made, in this connection, of the colleges already established, or about to be established, at three important points in Northern Turkey, — Constantinople, Aintab, and Harpoot. These colleges, with the provision they make for an education in advance of anything yet known here, have indeed no organic connection with the missionary body, but to a very great extent they owe their very existence to that demand for a higher education which the progress of the missionary work has created, and many of the instructors in these colleges have been taken from the missionary ranks. The books published by the missionaries have had an important agency in starting and stimulating the mental waking up of all classes. For many years the issues of the mission press were almost the only books offered for sale in the towns of the interior. These books were eagerly sought and studied by those who could read, while hundreds, and no doubt thousands, in the aggregate, of adults, learned to read under the stimulus of a desire to make themselves personally acquainted with the contents of those books.

Again, for more than twenty-five years the missionaries have published a newspaper, devoted to scientific and political, as well as to moral and religious topics. The circulation of this newspaper in the interior parts of the country, though not large in itself, has been and still is larger than that of any other newspaper published here, and it has had an educating influence far beyond the ranks of professed Protestants, and to a degree which can be but feebly apprehended by those who live in lands flooded with newspaper literature.

The residence of missionaries in so many places in Northern Turkey has not been without its influence in promoting material prosperity, and improvement in physical comfort. The missionary's house has often been the first white-washed building in the place, the first with a glass window, and a chimney that did not smoke; his American wagon the first wheeled vehicle above carts of the rudest construction; and, of course, his wife's sewing-machine the first of its kind. Through him artisans and cultivators of the soil have heard of labor-saving machines, and have been stimulated and helped to obtain a greater or less supply for themselves.

All the world knows of the battle which has been going on in Turkey for twenty-five or thirty years, on questions of religious liberty. The world knows, too, or should know, that although the victory has not been so completely and finally on the side of liberty as could have been desired, or as has, sometimes, in the joy of notable success in special issues, been claimed, yet religious liberty is to-day enjoyed to a remarkable degree when compared with what was the

case thirty or forty years ago. That much of this progress may be claimed as an indirect result, at least, of missionary labor, admits of no question. A large proportion of the cases on which the issue of tolerance against intolerance has been tried, have arisen in connection with the labors of missionaries. Their own residence in the country, their right to teach and preach so long as they observe the laws of the land and claim nothing beyond what is granted to citizens of other countries found here, the right of natives to worship God according to the dictates of their own consciences, free from all annoyance and oppression on account of their religious opinions and practices, — these questions have come up in times and places without number; and the firmness and pertinacity with which the missionaries, and their native friends under their counsel and direction, have contended for religious liberty, has had a very great influence not only in directing the attention both of government officials and of the mass of the people to the question at issue, but in spreading enlightened and just views, and in securing right action in regard to it.

In connection with this earnest contention for the rights of the individual conscience have come aspirations for civil as well as religious freedom, and a marked increase of manliness on the part of many natives of the country in claiming such rights as are by the laws of the empire accorded to them. Such claims have not been without success, and the more, that the men urging them have been careful to fortify those claims by a faithful performance of all the duties of citizenship. The two hundred or more Protestant communities already organized (and their number is continually increasing), largely made up as they are of intelligent men, and under the guidance of well educated native pastors and teachers, are even now a power in the land, and are destined to have more and more influence as their acknowledged loyalty to the government, united to their just claims to corresponding rights, comes more and more to the front.

These various indirect results of missionary labor have appeared most among the Armenians in Northern Turkey, for the reason that the missionaries have had most to do with that nationality. But others, Greeks, and even Turks, have been more or less affected by those labors. Intelligent men among the latter have often remarked, some with approbation and some with decided displeasure, upon the influence in reference to education, religious liberty, etc., etc., exerted upon their own people as well as upon the Christians, by the labors of the missionaries. And though this influence may be, as above intimated, regarded with jealousy by many, it is believed that this jealousy will diminish as the conviction spreads that the influence is friendly in its purpose and beneficial in its results.

FINANCIAL PROSPECTS, AUGUST 1.

The friends of the American Board will bear in mind that the financial year closes with the month of August. The books will be kept open during the first week in September, for last remittances from local treasurers, churches, and individuals; and the earnest hope is that such remittances will be many and generous. The receipts for eleven months, up to August 1st, towards the current expenses of the year (not including contributions for the debt with which the year commenced, and upon which there remains a balance of about $5,000 not

yet provided for, and not including some donations for a centennial fund), have been $341,295.38. To this may be added something more than $7,000 to come into the account as interest upon permanent invested funds, etc., making a total of not far from $348,500. The appropriations of the Prudential Committee for the year were $475,000. Every effort has been made to keep the expenses down, and perhaps they will fall somewhat short of this estimated sum, reduced as this sum was. It is impossible to state, now, precisely what the total of expenses for the year will be, but certainly the amount which must be received during this month, to prevent a serious debt, is very large. Are there not many disciples of Christ, lovers of his cause and kingdom, who perhaps have been waiting to know more definitely what the call might be, and who will now make a last generous effort to save this work from the unhappy influence of such a debt?

ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the *A. B. C. F. M.* will be held this year at Hartford, Conn., commencing on Tuesday, October 3d, at three o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, to which the attention of those who think of attending the meeting is invited.

MISSIONS OF THE BOARD.

Zulu Mission.

NATIVE MEDICAL PRACTICE.

WRITING from Umsumduzi (35 miles west of north from Port Natal) on the 3d of May last, Mr. Tyler says:—

"While visiting the kraals the other day I found a sick man in the hands of a medical practitioner, and had a good opportunity of studying Zulu pharmacy. The 'medicine man' had come with all the contents of his laboratory, expecting to cure if possible, and obtain a fat cow for his services. Such a quantity of nonsensical articles, called *remedies*, I never saw before. Half a dozen leathern bags were emptied of their contents, consisting of the bones, teeth, and hair of wild animals, the bark of trees, roots, and herbs of various kinds, bits of alligator's skin, horns and hoofs of the wild buffalo, leopard's whiskers, pieces of quartz, mica, red clay, etc., etc. Cutting off from each of these things a small particle, a compound was made, to which was to be added some beef cut out of various parts of a young ox, which had been slaughtered for the purpose. According to the Zulu way of thinking, the greater the variety of medicines the stronger the probability of some *one* of them reaching the spot affected by disease.

"Should this course fail, and the patient be apparently in serious danger, the religious element is called into operation. An animal is slaughtered to appease the ancestral spirits, and supplications are made to them that the remedies used may be effectual. I found the sick man disposed to converse, but was made sad when he told me that his trust was in the spirit of his father, which he worshiped. I had not expected this, for he had often been instructed in regard to the atonement by Christ. After directing his attention to the Great Physician, and entreating him to apply to *him* in this time of trouble, I called his three wives and children, and after requesting the doctor to suspend his operations for a few minutes, kneeled on the ground and asked our Heavenly Father to have compassion

on this poor man, and all others in this land who like him are sitting in darkness."

THE BLESSING OF THE GOSPEL.

"As I rode towards home, I thought of the great blessing the Gospel of Christ brings to these people. Not far from the kraal just visited lives a man who was, only a short time ago, as confirmed a spirit worshiper as the one to whom we have alluded. Now, the Saviour is the object of his worship, and he rejoices in the privileges of the sanctuary. When sickness comes to his house, he employs the remedies suggested by his missionary or friends, who know something of the healing art, looking to God at the same time for his blessing upon them. His hope grows stronger day by day; it is accompanied by faith, and he will doubtless have grace given him to meet without alarm the 'last enemy.' Surely no sane man, religious or not religious, can observe the contrast made by Christianity among this people, without acknowledging that it is *the* religion they need."

VISIT TO ITAFAMASI — A POLYGAMIST AND HIS WIVES.

"*May* 10*th.* I have lately returned from a visit to Itafamasi, the station of Rev. Benjamin Hawes (native missionary), and I must tell you about the good work going on there. Eight individuals were received into the church, which now numbers twenty-four. One of the new converts is the eldest daughter of the native pastor, who is the teacher of the day-school on the station. The most interesting case, one illustrating most clearly the power of the gospel, was that of a converted polygamist, who has given up two wives for the gospel's sake. In narrating his experience he said, that when a lad he was convinced of the truth of Christianity, by the faithful preaching of Mr. Marsh (of precious memory, whose remains lie on this station), but was prevented from becoming a believer by his father, who seems to have had a deep prejudice against the gospel. As he grew up cows were given to him, by which he was enabled to purchase wives, until he became the owner of three. On the death of his father he was influenced to go to the station, where he heard the truth from the lips of the native preacher. His convictions returned with renewed power, and he determined to cast in his lot with the followers of Jesus. But what should he do with polygamy? He was thoroughly satisfied that he could not serve God acceptably while entangled in this snare. He was exhorted to look to God for guidance; he did so, and an answer came sooner than he expected. One day two of his wives said to him, 'We see that you are in perplexity. You feel that you cannot be a good Christian while a polygamist. Take your first married wife and her children, live with her, and we will take our little ones and go elsewhere.' The way was prepared. He thanked the Lord, and them also, accepted their proposition, and after generously providing for their future wants, bade them farewell, feeling that he was a freed man. I ought to say that the two departing wives were desirous of embracing Christianity themselves, or they might not have been willing to make such a surrender."

SABBATH — SUNRISE PRAYER-MEETING.

"The Sabbath services at Itafamasi were of a deeply interesting character. The natives are too poor to build a chapel, so they meet in the missionary's house on rainy days, but in pleasant weather, under the shady orange-trees which abound on the station. Last Sabbath was one of the most delightful days we have had in this our winter, which is the loveliest portion of the year in Natal. The sun is not too hot, and we can remain in the open air from morn till night without suffering from the cold. I was glad to see that the station natives particularly enjoyed it. As the sun was rising above the horizon the bell rang to call them to prayer. Some of them were obliged to walk a mile, through the long grass, covered with dew, but they did not mind it. A goodly number assembled, and occupied a full hour in imploring a blessing on the services of the day, especially on the 'servants of the Great King,' that they might deliver faithfully the messages intrusted to them."

OTHER SERVICES — ADDITIONS TO THE CHURCH.

"After breakfast, parents and children neatly clad, Testament and Hymn-book in hand, wended their way to the station to attend the Sunday-school. An hour flew quickly by, profitably spent in reading and explaining parts of the Bible and hearing the Catechism. Then the congregation, two hundred or more, three fourths of them clad in heathen fashion, gathered about the house and seated themselves as comfortably as they could on the ground, to listen to the sermon, from the text, 'And whosoever will, let him take the water of life freely.' All gave good attention, and it is hoped salutary impressions were made.

"But the exercise of the day best calculated to excite emotion, and lead to serious reflection, was that connected with the reception of those who stood up in the presence of their heathen relatives and friends and avouched the Lord to be their portion. Among the spectators present were many with whom they had often mingled in unlawful pleasures, some of them appearing quite thoughtful, others indifferent. After the converts had been baptized, the converted polygamist called for his eight children, and gave them, one after another, to the Lord, the seal of the covenant being applied to each. We then partook of the sacrament, after which the native pastor made an appeal to the heathen part of the congregation, which for pathos and power I never heard surpassed. One after another, many of the heathen, including the aged chief Umgune, hung down their heads, apparently conscience-stricken, and at the close of the service retired quietly to their kraals.

"On the evening of the Sabbath I visited the grave of our lamented Brother Marsh, and read on the stone at its head, 'I know that he shall rise again.' It was a fit time to meditate on that blessed truth, and on what I had seen during the day. Mr. Marsh felt, on his death-bed, that he had done but *little* for the salvation of the Zulus, and to human view it seemed little; but the 'incorruptible seed' he scattered on these mountains of heathenism is now springing up and bearing fruit."

MISS HANCE'S WORK IN THE KRAALS.

It was announced in the Herald for February last, that Miss Hance, though greatly interested in her work among women in the kraals, feared that its effect upon her health would constrain her to give up much of it. Writing in May she mentions having commenced two more schools, having the schools now so arranged that all the children on the "location" can attend if they are disposed to do so, and having "seven helpers, — five teachers (men) and two Bible-women." She then gives some very interesting details respecting her kraal work: —

"I do not know but you would like to hear more about my work in the kraals. I began it more than four years ago. It was then such a new thing, and I felt so uncertain about its success, that I did not find courage to say much about it until God brought me more and more to see that he was ready to bless my efforts for these poor, degraded kraal women.

"After much visiting, talking with headmen and women, and encouraging a Christian woman to go with me, the meetings began. The Bible-women thought I could not understand how hard the hearts of these kraal women were. Men and boys wished to come in to the meetings, women laughed, babies cried, dogs barked, and all that knew how talked and snuffed. Well, we became quiet after a time, and the men and boys seemed to understand that I had rather they would not stay in, as the meeting was not for them or the children, but only for the women, and that I did not wish the parents to send their children in the place of the women, as an excuse for their not coming. The children could go to school and learn there. I wished the women, at the beginning, to feel as far as possible a responsibility, and that the meetings were *theirs*.

"We kept them up for some time, and I could see that the women were learning to respect my wishes in trying to come, and to keep still while we were together; but I could not see that the truth was impressing their hearts, or that they came because they wished to hear it.

"One day — I shall never forget it —

I started with my Bible-woman to walk to a place about two miles away, where we were to have a meeting. The day was *very* warm. I became so wearied that we sat down near the road, in the hot sun. I felt very tired; yes, and discouraged. As I sat there I thought, 'What will it avail if I go on? What can I do? I speak the language so imperfectly; and then, to-day what *could* I say that would reach their hearts even though they understood? While I sat there with such thoughts, a woman came up with a pot of food on her head. She seemed hurried, and said as she ran along, 'I am hastening home with this food that I may be in time for the meeting.' At once we got up and went on, and when we reached the kraal we found one of the houses made clean and nice for us, with mats spread down to sit upon. I went in and it seemed cooler there than outside. I felt a little refreshed, and soon the house began to be filled with women. I think, this time, there may have been as many as thirty.

"After we had sung I said to the Bible-woman, 'I do not feel as if I could speak at all to-day, ask God to help us;' and she prayed. In her prayer she seemed to bring God very near, and I felt such a flood of light break in upon me, — such peace, such strength in God's love through his Son, — that when she closed I began to tell them about this love. I forgot that I was not speaking in my native language, I forgot my fatigue, I forgot almost everything but that I had their quiet, fixed attention, and that God was giving me words to speak.

"As the meeting closed we all went out. The setting sun, with its golden rays, made beautiful the whole landscape before us, and seemed like an earnest of the time when the Son of Righteousness should lighten every dark corner of the earth. The women were hushed, standing in twos and threes. I heard one say, 'If this is true that she has told us, what can we do, what shall we do?' As we passed a house, I heard a woman, who had returned from the meeting, telling over to another, and trying to make her understand, what she had heard. A third followed us a long way to tell various reasons why she could not become a Christian. When we were alone the Bible-woman said, 'I never heard you speak before as you did to-day.'

"There was an old woman at this meeting whom I did not then observe. I remembered her at two or three meetings afterwards, and saw that she seemed to catch every word. She was taken suddenly ill, and in a few days died. She was conscious to the last, and seemed fully to realize that her days on earth were nearly over. She called all her friends and the people about her, and said, 'I believe the words that Miss Hance has told us are true. I am going to die. I do not know as this Saviour will save me. I have asked him, but I don't know him very well, and I don't know how to pray very well. Still I have asked him to help me, and perhaps he will. Before I die I wish to tell you that I believe God and his Son are the ones we should worship, and I want you to go to the meetings for the women and try to learn all you can about God and Jesus Christ, so that when you come to die you will not need to be as I am now, but *sure* that you will be saved.' She was a quiet old woman, and much respected by both men and women. All were astonished, as she had never spoken on such a subject before. Even now persons often refer to what she then said.

"From that time the kraal work gradually grew in popularity, and, as I trust, in usefulness, until now we have meetings in five or six directions from the station. There is more to me that is interesting in this work than I know how to express. My Bible-women, too, seem very happy in it. At present they go out more frequently alone than with me (and then report to me), as I have not felt strong enough to go very often of late. The heat and bad air seem to wear on my health in such a way that I am obliged to be careful, for a time, of what strength I have. Did I not so love my work, I should feel, many times, that I could not go on longer, but must give up. Much of the work away from the station is in the hot sun, or in confined and bad atmosphere."

European Turkey.

THE NEW HELPER VISITED.

MR. JENNEY wrote from Monastir, June 7th, noticing first a visit to a helper of whom some account was given in the Herald of June last, page 184: —

"Last March I wrote you that we had had an ex-priest under our instruction for some months, and had sent him to his village to preach. On account of these troublous times I have hesitated to expose myself on the road, but I became so anxious to see him, that on the second of May I went with our helper to his village, fifty-three miles distant. As he took my hand and kissed me, — so glad was he to see one who was in full sympathy with him, — I saw immediately that he had changed for the better since he left us.

"I knew from his letters that he had been persecuted, but I did not realize how hard it is to be alone amid those who care little or nothing about spiritual things, not to speak of bitter opposers. I was pleased to see that he had commanded the respect of all, and that not one word was said against his Christian character, although many would be glad to prove something against him, and thus lower him in the estimation of the people. As I went with him from place to place where he was opposed the most, I could see that while persons were afraid of him they yet respected him. He has a free, easy way of getting hold of the people, and exhibits tact in presenting the subject of religion. Almost every evening, for weeks, he has had a congregation of his neighbors at his gate, often twenty or more in number, who eagerly talk on religious topics. The night before I left, twenty-five were thus gathered, who talked with him for nearly four hours, and seemed unwilling to leave even then.

"He preaches every Sabbath morning and holds a Sabbath-school in the afternoon. At these services he has from ten to twenty-three in attendance. In speaking of his work he said, 'It is hard to be hooted at on the street (this is principally by children of very ignorant parents), and then go home and experience much greater opposition from wife and mother.' But he added, 'I am glad I can do something, although it is little, for the Master.' His influence is increased by the fact that he has been a priest, and as he is by far the superior of any around him, and is strong in argument, he is convincing many of the vanity of their faith, and of the true way. Of course priests and many of the common people oppose him; for, as they acknowledge, they hope by persecution to drive him back to the old faith."

SHALL HE BE SUSTAINED?

"We ask for this man only thirty liras ($150), to support himself, his wife, and three children. As we made out our appropriations, and took them up one by one, we said, 'The Prudential Committee will not cut us down here, and here;' but when we came to this thirty liras we had our doubts, for a letter from you gave us the unwelcome intelligence that the Committee would, in all probability, reduce the appropriations of last year. Will the churches leave this field of which I have spoken without one to gather in the harvest? We shall pray for this thirty liras, feeling confident that the Great Shepherd, who is anxiously watching over this field, will direct you."

A NEW INQUIRER.

"The morning before I left Kafadartsi there came to the khan where I was a company of men who had business with the government. Among them was one man, tall and well built, with one of the most noble faces I have seen in a Bulgarian. I stepped up to him as he was drinking wine. He very politely asked me to drink. Excusing myself I took occasion to give my reasons for declining. He listened eagerly, and then called upon all to hear my arguments, repeating them in a way which showed that he had a mind. I asked him if he could read, at the same time handing him a tract on intemperance. He read quite rapidly to his associates, who became very much interested. At length he stopped and said abruptly, 'I have heard that there are some Christians, real good people, who never drink, nor do they worship saints

or pictures. Do you know anything about them?'

"As some one now called him away, I promised to meet him in the evening. After supper I went, and he immediately asked me if I knew why some good people did not worship saints,' adding, 'I have heard several times that there are such Christians.' I replied, that this was not the most important question for us now, and spoke of the value of the soul, of the Lamb of God who taketh away the sins of the world, of the home of rest for the Christian, and the place for the lost, reading proof-texts.

"The four persons present listened with rapt attention, and the large man looked as if he wished he knew that he was sure of heaven. At last I showed him some of the follies of his church, and as he read the words of Christ or the Apostles he was filled with wonder, and said, 'You are right, for you speak just as Christ did.' Then, eying me closely, he said, 'You are one of those Christians who do not worship saints and pictures, nor drink.' For two hours I talked to one of the most interested and interesting men I have met here. Next day, as I was passing a small khan by the road, I saw a man rise and clap his hands, saying, 'There he is!' It was my friend of the night before, who stepped up and gave me a hearty shake of the hand. We traveled together for a while, and he renewed his warm invitation to me to visit his village, which I shall do as soon as it is safe to travel.

"In Perlepe I spent only one day, as things were in a very unsettled state, and all advised me to return home. But on that day I talked fully nine hours on religious topics, to eager, interested groups. I regret that we are hindered from touring by the war, as I had hoped before this to revisit the region visited last December, as well as many new cities and towns. But the Orderer of all the affairs of men knows what is best."

PROGRESS AT BANSKO.

Writing from Samokove, June 1st, Mr. Locke gives the following very pleasant account of progress at Bansko, one of the out-stations of this mission:—

"Nearly nine years ago you read to me an extract from a letter just received, in which allusion was made to a very interesting state of religious inquiry in a town named Bansko, situated on the plain of *Raslage*, among the mountains which divide Macedonia from Thrace. Somewhat over a year later I made my first visit to that place. In all, I have made six visits there, and I have noted the progress of the work from time to time. The interval between my last two visits was some four years, I think, sufficient time for the transpiring of many changes. On my last visit, February, 1876, I could not see that the town had changed outwardly, but I found a marked advance in spiritual things. I spent four days including a Sabbath in the place, making such a visit, and enjoying such a treat as never before in my missionary life.

"Step by step the truth has won its way, until it is no longer a disgrace to be known as a *Protestant*. The leaven that was cast into the mass has never lost its power, and the whole place has already been reached and influenced, more or less. And not only so, but the region round about; all the plain of Raslage feels its power. 'The little one has become a thousand.' I spent all the time I could get in going from house to house, again and again saying to myself, 'How I wish that some, yea, all of those in America (if there be such) who have been discouraged by what to them seems the slow progress of the work in foreign lands, were here to-day to hear and see for themselves.' Could they ever doubt again the progress and the final triumph of the truth?

"Saturday afternoon was taken for the examination of such as wished to become members of the church. Some five or six were examined by the pastor and the church committee, my helper and myself being present by invitation. After the examination was over my helper and I retired, and it was decided that of those examined it seemed best not to receive two persons.

"The morning service on the Sabbath is held about two hours after sunrise. Come with me, in imagination, and at-

tend this service. The room used for worship is a part of the first story of a building purchased some two or three years since, to provide a room for public services, a school-room, and a pastor's residence. Be careful as you enter the low doorway, lest you receive a bump of admonition that may jostle your ideas a little. . . . . Look over your audience for a moment now, and tell me if the sight be not an impressive one! Fathers and mothers, young men and maidens, old age, manhood, childhood and infancy; all classes are here; gathered not out of curiosity, not to hear some new thing, but *to worship God*. Verily, as you look into their upturned faces, you feel, if ever you did, that you need to be led by the Spirit. '*God* help us of a foreign language to lead the devotions of this waiting assembly.' The invocation over, you give out 'Safely through another week,' and it is sung by so many and with such hearty good will that you think of 'a sound of many waters.' On announcing the passage to be read you pause for a moment, while your audience 'find the place.' In the face of so many who follow you verse by verse, you will be careful how you read.

"So far it has not been very difficult, for you have not been obliged to use any large vocabulary of words, but can you hope to succeed in the sermon? The dialect — the pronunciation — is not the one you have learned. Yet they seem to understand; for, as an allusion is made here, and an application there, you *see*, you *feel*, from the appreciative look, the dropping of the eyes and the falling tear, that the truth strikes home. It is felt, especially when, in applying the text 'There remaineth yet very much land to be possessed,' you ask if it be not true of the town, and of the plain of Raslage, and if *they* are not called upon to enter in and fully possess the land? Service over, a general hand-shake occurs. 'Could you understand me?' 'Yes,' replies the deacon addressed. 'You used, for the most part, *Bible language*, and whoever understands *that* would understand you.' Thanks for this one certain means of communication.

"Two hours later the Sabbath-school is held, and you find over one hundred persons present, divided into twelve classes, with their six male and six female teachers, and once again you feel at home. The Sabbath-school occupies an hour and a half, and then, after an interval of half or three fourths of an hour, a prayer and conference meeting is held, in which the prayers and remarks are short, following one another for all the world like those at home. The public services of the day over, some of the brethren drop into the pastor's study for a word or two of converse, and you can but notice the change wrought in the few short years that they have had a pastor. How well one remembers that first Sabbath, — such a weariness to the flesh, — when, understanding hardly a word, the time did not pass so quickly. Then over one hundred persons gathered, but not as to-day. Then all was new. To-day, by count, 140 were present, — all the room would hold; and that is now the usual attendance. Once a week the women gather from house to house, and, under the lead of the pastor's wife, hold a prayer-meeting.

"For the past few months a good deal of the time and attention of the pastor and his wife have been given to the sick. The blessing of God upon the use of some simple remedies has given the pastor's wife such a name that she has been called to visit among the very first families in the place, to prescribe for the ailing, and so a door has been opened, most unexpectedly opened, for work. Want of time forbids me to speak of some remarkably interesting cases, showing how God has opened doors where it seemed that the pastor could never enter. One day, in company with my helper, I visited *the* coffee-room of the place, in the khan, the doors of which were closed upon brethren Morse and Page some seven years since. We found all the head men assembled, and a Turk, — a tax-gatherer. We were received with honor, given seats of honor, and had a very interesting conversation upon several subjects, especially religious ones." . . . .

SHALL THIS WORK BE HINDERED?

"The general complaint formerly was,

'We have nothing to do.' 'We cannot raise money; and do not know what we shall do. We can get food, for we can raise that, — such as it is, — but we cannot sell *anything*.' Since then the times have grown most decidedly worse. Now a part of the means for the spread of the gospel in this place has come from the patrons of the Board, and a part has been paid by the people, from the first. To curtail expenses, means to cut off from such a fountain its earthly supplies. Surely no one can say that because there has been no success the means must be cut off from such a place! How delighted would be the enemies of the truth on all the plain of Raslage to have the pastor removed! What a shout would go up, — a shout of derision and scorn. . . . .

"Each Sabbath sees more or less people present at the services in Bansko from the villages on the plain. What has been done there is only a specimen of the work. To be sure there is only one Bansko, but the hearts of men are the same. Look over, now, this oasis created by your care, and tell us, shall we abandon it? Shall we say to the people, we cannot give you further help? I would that I could share with you the *certain* feeling that I brought away of the future triumph of the Word of God. Although we *know* that the world moves, it does one good to *see* it now and then. If our friends can do no more they can at least do this; remember this church and its pastor at the throne of grace, that he may have grace and wisdom to *hold* on and *fight* on for God and the right."

POLITICAL AFFAIRS.

Writing again June 17th, Mr. Locke mentions the admission to the church, at the last communion season, of three pupils in the female boarding-school. Two other pupils were wishing to be examined for admission. Respecting the Turkish Government, and the condition and prospects of the country, he writes: —

"We have received far too many proofs of the good will of the Government to speak lightly of its bearing toward us. So far as I am aware, with but a single exception, we have never lost a letter out of the hundreds that have been mailed to us in this country, and not unfrequently letters, and papers even, have been forwarded to us from the general post-office at Constantinople by the authorities, — some one there adding the name of the place in Turkish. One can hardly mention a direction in which we have not received personal favors. I think we can truthfully say, that step by step, as our mission has become better known and understood, we have gained in the esteem and good will of our townsmen. We see in the papers very sweeping conclusions as to what would be, and be done, were the Turks removed; but in my opinion such statements are not well grounded. Of nothing do I feel more sure than this, that should the present rulers be removed, unless some other foreign power came in, a state of confusion and terror would follow, the like of which has never yet been seen since we came here."

Again he says: "Day by day stories of terrible suffering are told, but upon how good authority I cannot say. As yet we have heard of but one death of those who are called 'Prots.' He was shot down, we hear, in his own village, and the village was destroyed by troops. There is a general demoralization now that specially favors any evil-doer. Such hard times have not been seen here for a long time. It is *very* hard for the poor to get money."

Mr. Byington wrote from Constantinople, June 29th: "The present Government is evidently endeavoring to introduce real reforms. They perceive that something must be done. Many are impatient at their delay, but I think this very delay proves that they design something more than high-sounding proclamations, which mean nothing. I am glad that they are making haste slowly. The difficulties in their way seem well-nigh insurmountable."

On the other hand, a private letter from Constantinople, dated July 3d, from one who has the best opportunity to know the truth, says: —

"There is just now a good deal of in-

terest in regard to the atrocities committed in Bulgaria by the Turks. I have the most exceptional advantages for finding out the truth as to these stories. I have made every effort to sift them and get at the truth, and I am certain that the accounts published in the 'Daily News' are true. Not only this, but I have hundreds of similar accounts well authenticated, too horrible to think of. A perfect reign of terror exists to-day in the Province of Philippopolis, and this absurd Servian war will make it worse. I do not object to the Turks punishing those who had a hand in the feeble attempt at insurrection in Bulgaria; that was a mistake and a crime. But the Turks are massacring those who never had a thought of revolution, and are torturing and plundering everybody in that province."

Western Turkey.

CONTINUED PROSPERITY AT CESAREA.

At the close of a letter dated May 30th, Mr. Farnsworth, of Cesarea (370 miles east-southeast of Constantinople), remarks: —

"I should be glad to write you a full letter about the work, but must not now. You will be surprised, I think, to know that even now we are having meetings three evenings in the week, and that they are attended by hundreds (I think the number present last night was about three hundred). Last Sabbath our congregation at the chapel was 630. At the same time there was another meeting in the girls' school-room. A week ago I was at Yozgat, and had (on the Sabbath) a congregation of more than 400. The people have enlarged their chapel, and now have really a very nice place. It seems as if one of our families ought to make its home in that place this summer, for the sake of the work both in the city and in the vicinity. In Sarai Keoy, where there was no work a short time ago, there are now more than thirty Protestants."

GOOD MEETING OF THE "CENTRAL UNION."

The annual meeting of the Western Turkey Mission, which was to have been held at Cesarea in June, was given up because of the disturbed condition of the country, and the possible dangers of traveling and of leaving families unprotected during the absence of the husband and father. Mr. Farnsworth wrote, June 16th: —

"Though greatly disappointed that the Annual Meeting has failed, I am very glad to report a very pleasant meeting of the 'Central Union' of churches and delegates. The meeting was appointed with especial reference to the meeting of the mission, but the delegates could not get information of our change of plan in season to make a corresponding change. The meetings were harmonious and pleasant, the questions discussed practical and vitally important, and the spirit of the meeting excellent. All the pastors and delegates present (nine) were from the Cesarea field excepting two from Gurun. They were here two Sabbaths, and those two days were occasions of the deepest interest to both people and delegates. The afternoon and evening of June 4th were given up to the reports of pastors and preachers from all parts of the field. Almost without exception these reports were exceedingly encouraging. One pastor spoke of a time when he was obliged, with two or three others, to go to a hut in a vineyard at a distance from the village, to pray. He was then twenty-two years old and knew but a portion of the alphabet. In that same village he is now pastor of a very interesting and efficient church, with a congregation averaging two hundred or more, and his influence in all the region is very great and every way most excellent. This was pastor Yeghai, of Injirli.

"One preacher spoke of the fact that three or four men, some four years ago, were accustomed to meet in a sort of cave, and pray that God would visit and enlighten that village. Last winter there was a school of about one hundred pupils in that same village, a night-school of some thirty young men, and a daily prayer-meeting attended by nearly two hundred. The number of persons now known there as Protestants is about two

hundred, — probably fully one half the village.

"Sunday, June 11th, was communion. Eight persons were admitted to the church; several children were baptized, and every way the time was a most hopeful one for the progress of the Lord's work in Cesarea. The congregations on both Sabbaths must have been about eight hundred."

PERSONAL.

"A word of personal history. I am reminded that it is twenty-two years this day since I arrived in Cesarea. Brother and sister Ball were then with us, but both have long since rested from their labors and entered upon their reward. We had also with us a native brother for interpreter, for many years a teacher and preacher. He, too, long since rested from his labors. We would praise the Lord that both myself and wife have been permitted to work on, almost uninterruptedly, with no change of field and with constantly increasing evidence of the Master's approbation all these twenty-two years. The little band of 30 Protestants is now more than 2,500, and multitudes are ready to hear the Word. 'What shall we render for all His benefits?'"

Eastern Turkey.

STATISTICS FOR THE YEAR.

The Secretary of this mission (Mr. Parmelee) wrote on the 18th of May, forwarding statistical returns for the year, excepting those from the Mardin station, which he had not received. In regard to these returns, he says:—

"A glance at the footings indicates that the work as a whole has about held its own. The number of helpers is 201, against 214 the previous year. One new church has been organized during the year, at Egin, but the two churches in Diarbekir have been united into one, and the one at Divrik has been transferred to the Western Turkey mission, leaving one less this year than last, 30 instead of 31. A very encouraging number, 118 (against 106 the previous year), have been added to the churches by profession, increasing the membership, after balancing all losses by the transfer of the Divrik church and from other causes, from 1,567 to 1,584. Attendants on public worship have also increased from 5,746 to 6,597, and the number of Protestants from 8,256 to 8,960. Notwithstanding the very hard times, pecuniary contributions have risen from $6,319 to $6,538. There has also been an advance of those under instruction from 4,154 to 4,417. It seems, therefore, that in nearly every respect there has been some progress. At Bitlis and Van there have been interesting revivals, the work at Bitlis being still in progress. Some parts of the Harpoot field have also been visited with the Holy Spirit's power.

"We would, therefore, raise our memorial Ebenezer, and praise God for what he has done for us and for the glory of his name, and press forward to new conquests in the future."

CHURCH FORMED AT VAN.

Dr. Raynolds wrote from Van, May 26th: "On the last Sabbath a little church was formed here, and the communion, in our simple form, was administered for the first time to citizens of Van. Of the seventeen who presented themselves for examination fourteen men and one woman were accepted." Only ten, however, finally presented themselves, but it was hoped that at least three others would be received at the next communion season.

MIDYAT — A PLEA AGAINST RETRENCHMENT.

Writing from Mardin on the 2d of June, Mr. Andrus states: "We have received very urgent letters from Bagdad, beseeching us to begin a work there; but we have been obliged to say, 'No,' thus far." Passing that place by, for the present, with this brief reference, he presents facts more fully in regard to another field which he thinks it very important to secure if possible, and urges that, if other obstacles can be overcome, the churches at home will not constrain them to abandon their purpose and their hope for want of a small sum of money. He writes:—

"Let the reader take the Missionary

map of Turkey and Persia, published in the Herald for January, 1868 (and also in 'Wheeler's Ten Years on the Euphrates'), and draw a straight line from *Mardin* to the River Tigris at the point where it crosses the meridian of the 42d degree of longitude. Now draw another line from that point to the town of Hassan Kaif, up the river, and from thence complete the scalene triangle to Mardin. This triangle contains 1,353 square miles, or 47 more than the State of Rhode Island! This is only a *corner* of our field, but it has proportionally a larger nominally Christian population than any other portion, — scattered in more than a hundred villages, and numbering not less than 40,000. Moslem Koords, and Yezidees (devil worshipers), both oppressors and persecutors of these Christians, make up the bulk of the population of this wild and mountainous district.

"These nominal Christians are of the Syrian Church, and use a dialect of the Syriac peculiar to themselves and called the Toorānée (*i. e.*, mountain dialect). They are as fierce, and as far from God in practice, as are their Moslem and Yezidee neighbors, and human life is, by their own confession, worth among them the 'price of an onion.'

"*Midyat* is the chief town of that region and the key to the work among all those mountains. This key we have for more than seven years been trying to get into our hands. The headman of the village, and the instrument of oppression upon all the Christians in the mountains, has thus far stoutly and successfully prevented our seizing it. With a view to getting in there we received and trained up a young man from that place, Isaiah by name, of whose father we have hired a room for several years. In that room he now has a school, which a few weeks ago numbered thirty-four pupils, and is one of the most promising of our village schools. It is, however, liable to be summarily broken up by the headman of the village. But there is already considerable gospel leaven at work in the village, and it only needs a decisive stand on our part to give it expression and expansion.

"Aware of the great importance of *taking* and *holding* this place, if we would accomplish anything among those mountains, we began the erection of a house some two years ago, for a missionary residence during the winter, while working out among the surrounding villages, and also for a *training* school, preparing teachers for village schools in that dialect, and young men of promise to enter the theological seminary at Mardin. The house was nearly finished, and was occupied in the lower part, when some of the rock foundation proved to be too thin for the weight of the structure built upon it, and gave way, destroying a part of the walls and causing the arches to fall.

"It is upon the repair of this house that the opposition to us now centers. When it was first built, the tyrant of the mountains was in prison at Mardin, and we improved the time of his imprisonment to build without molestation. Now he is determined to keep us out of the village and the mountains, because he sees that so soon as a Protestant community is formed in the village, his power will be broken not only there, but throughout all those regions. We have permission from the Diarbekir government to complete the building, but he has prevented us from working upon it. He compelled the villagers to complain that we were building a *church*, and that without permission and deceitfully. We gave the government a paper to the effect that if it proved to be a church we would submit to its being pulled down without suing the government for damages. The government then said to us, 'Go ahead.' We went ahead; but the moment we began to place one stone upon another we were stopped, with threats that if we persisted there would be a fight. Not caring to have blood shed we have again appealed to the government, claiming our *right*, as American citizens, and in accordance with the terms of the new protocol recently signed by our government, to build wherever we please, provided we pay the taxes on the building in accordance with the requirements. It remains to be seen whether the government will compel that man to respect its orders and our rights, or refuse to support its own honor and

our claims. If we succeed, a great work will open before us. If we are defeated, little more remains to take possession of in these parts.

"But a government order will not build the house. We need not less than $500 to put it in shape for use as the base of operations for the whole mountain work. Will the home churches sound a *retreat* at this stage of the assault, when the native churches here are *cheering us on* in this tough contest? Must our cause here suffer shame, and be made to face the *first defeat* in our career, because the churches have ordered us *back to the trenches?* For that is just what *retrenchment* means for us. Who will bear the responsibility of such a sad and disastrous retirement from our most advanced position?"

SCHOOLS AT HARPOOT — HOPEFUL OUT-STATIONS.

Mr. H. N. Barnum wrote from Harpoot, June 7: "Our schools are doing finely. In the normal school there are about fifty pupils. The female seminary has twenty-five boarders, — a larger number than ever before, — and some ten or twelve day scholars." In a postscript (June 9th) he says: —

"We have an out-station in the Geghi district, the village of Horhore. The work there had scarcely a beginning until a year and a half ago, when we sent a young married man from the normal school, a candidate for the next class in the theological seminary. He is a rough fellow, the son of a poor villager, but he and his wife are both earnest workers. I have just received a letter from him, from which I will give you an extract: —

"'If you inquire as to our welfare, thank God we are very happy, and in health salute you. We have much occasion for joy in the work here. Up to this time some twenty brethren have been added to our number, of whom three are church-readers (an office in the Armenian church); one of the latter is the son of a priest, and his brother is a priest; both living. Two of the brethren have joined the Geghi church, and we hope there will be others. Our Sunday congregation varies from 50 to 80. The school has grown small, as it is summer. There are now twenty pupils, of whom two are women. Up to the present time we have had meetings every day. Henceforth, through the summer, we shall meet but three times a week.'

"In another village, some twenty-five miles from here, Oozon Oba, the work is in a very hopeful state. The only priest in the village is a simple-minded old man, who is very friendly to the preacher, and asks him to read and pray with him when he comes to see him. This priest's son is an earnest Christian, and a member of the church in Iehme."

Madura Mission — Southern India.

PERSECUTED FOR CHRIST'S SAKE.

Mr. Capron, of the Mana-Madura station, wrote from the Pulney Hills, April 28th, mostly on business, but reporting, in one paragraph, a case of persecution and wrong, as follows: —

"Since my last, some of our people have passed through the very bitter experience of imprisonment. They were engaged in the peaceful cultivation of their fields, — fields which they have owned and cultivated for many years, — when they were set upon by their Romanist and heathen relatives, severely beaten, and their cattle unyoked and driven off. Unfortunately they resisted, wrenching the clubs from the hands of their assailants, as they were themselves unarmed, and when the case came up for trial, the native magistrate, instead of taking it up as an unjustifiable and almost murderous assault, as it really was, called it a riot, and punished the assailants and assailed alike, with heavy fines and two months of rigorous imprisonment. Two of our three men are members of the church; the fourth is a Romanist relative who was assisting them in ploughing, but did not strike a blow; the fifth and sixth of the party are heathen, who had nothing whatever to do with the affray, but were included in the complaint in order to prevent their giving testimony on the side of the Christians."

Micronesia Mission.

ILLNESS OF MR. SNOW.

A LETTER has been received from Mr. Whitney, of Ebon, mostly written in January, but with a paragraph added on the 2d of March, — to be sent by the first opportunity, — in which he mentions a matter of painful interest to all the missionaries in Micronesia and to their many friends at home. He writes, January 25th: —

"Our Brother Snow is suffering from a stroke of paralysis. He was taken on New Year's day, and though very much prostrated is slowly recovering now. His whole left side was affected, and is so still. He was able to walk about the house the next day, and in the course of the week walked out to church; was able to attend service the following Sabbath, and assisted in the administration of the Lord's Supper. His voice is affected, and he is not able to speak very loudly, or distinctly, yet can usually be heard even in our large church. He seems to be easily prostrated, is able to read and to write letters to some extent, but he cannot translate, or apply himself to close study. He thinks he is improving, but it is slowly. . . . . But our Physician is one who can heal all our infirmities, and we trust Him even here."

On the 2d of March Mr. Whitney stated, "Mr. Snow is still improving, but slowly." A letter from Mr. Snow himself, with one date as late as March 10th, announces that he was then about to sail for Kusaie, with his wife, hoping to be benefited by the change. Capelle & Co., traders in the islands, had very kindly offered them a passage on one of their vessels.

THE SCHOOL AT EBON.

Mr. Whitney writes of other matters connected with the mission work, and several extracts will be given from his letter. What he says of teaching "Moral Philosophy," and a code of laws, in the school, is suggestive, as indicating the primitive, unformed condition of society and all its institutions at those islands, and the greatness of that elevating work to be done there, as it has been done already in many other islands of the Pacific, by the Gospel of Christ: —

"We began school one week ago yesterday (Monday), and have a very encouraging prospect. Never has there been so much interest in study since we came here in 1871. How long it will last remains to be seen. Our scholars are unusually punctual in attending every day, and are promptly in their places when the time comes for school to begin. We have divided the school into four classes. In the 'senior' class there are none this year, the 'junior' class numbers 12, the 'sophomore' class 17, and the 'freshman' class 24. Of this number we have had an average attendance of 47 during the week past, and some only began to come this week. The studies of the junior class are Arithmetic, Geography, Practical Ethics, Composition, and Bible Exegesis. The sophomore class have Reading, Writing, Spelling, Arithmetic, Bible History, Composition, etc. The freshman class have the same studies, but are in a different stage of advance. The course for the senior class is not yet arranged.

"Bible Exegesis, for the junior class, was to have been under Mr. Snow, and owing to his sickness is deferred for the present, but will be taken up as soon as he is able to teach safely. Or, that failing, I shall take it myself. Mrs. Snow has charge of Reading in the freshman class, Writing and Spelling in freshman and sophomore classes, and Arithmetic in all three classes. Mrs. Whitney has charge of Bible History and Geography; while Reading in the sophomore class, and Practical Ethics fall to my lot, and we divide the Compositions among us. The idea of introducing Moral Philosophy in some form, was suggested by the oft-repeated advice of the delegate of the Hawaiian Board, to teach the people something like a code of laws. To prepare for them a penal code, and teach them what laws are, seemed to be his idea. Laws must be taught, either in the abstract or the concrete. If the latter, then what laws, and on whose authority? I thought the matter over, and we talked about it, and concluded that

the best way would be to give lessons as to the duties of every-day life, — in the family, society, the State, etc., — and thus accomplish the desired end without presenting a code which might be opposed or abused.

"The people seem to be in earnest to learn, for the native schools are well attended, and there could be two more in operation if we had teachers. The teachers are in our school, and being trained now, so that in our vacation they will teach at other places.

"The past year was one of sorrow to us, because so many church members fell into sin, and the people seemed to take so little interest in schools. Now, as this year begins, one of our number, our *head*, is stricken down and unable to be actively engaged, though he can still assist by his counsel and experience. This very affliction has done much to awaken the people, and I think they all listen to him with more interest and attention than formerly."

THE WEEK OF PRAYER — TRIALS, JOYS, AND HOPES.

"The meetings of the week of prayer were well attended, and there were some hopeful conversions. In one instance a boy, one of our best scholars, spoke for the first time, with great feeling, while the tears coursed down his cheeks. Here we are, with all this work upon our hands, and the way opening for a great advance, if only the Spirit were here with power. Pray for us. What we need now is the outpouring of the Spirit to turn the hearts of old and young. We are isolated, and have some trials and self-denials, but we do not think much of these, for we are happy and contented in our work, and ask no other; but the burden of our cry is for the salvation of men. We want to see the people turn to the Lord, and serve him.

"I have not spoken particularly of the theological class. I have not yet formed one this year, but am waiting to see who will be willing to go out as teachers. If any will go I shall form them into a class for special preparation for the work. I think I wrote of the sad fall of some whom we were expecting to send out as teachers last year. This has seemed to bid us move with caution in sending out native teachers. It is, however, only a question of time, we believe, for we certainly have those who will become efficient teachers and preachers. We may yet have one or two this year, but if not, then next year. We have been disappointed in some whom we have chosen, in that they have often proved unworthy or unwilling to go, and circumstances have sometimes shown us that the unwillingness arose from unworthiness. But enough of this."

Mission to Spain.

MOTHERS' MEETINGS — TRIALS OF PROTESTANT WOMEN.

THE following letter from Mrs. Alice G. Gulick, of Santander, was written to a friend in America, April 27, 1876. A copy was sent to the Missionary Rooms, and it would have appeared in the Herald at an earlier day but for the want of room. It will be read with much interest: —

"Over a year ago I received the circular letter addressed to the 'missionary sisters' on behalf of the 'Union Maternal Association' of Boston; and was much interested in the plan to hold, at each mission station, meetings similar to those which have been held for so many years in the home-land. At that time, however, it did not seem best to call a meeting here of distinctively *Christian* mothers, for many reasons. But now, I am thankful to be able to report, that the 'First Evangelical Church of Santander' having been formed April 9, 1876, the women who united with the church at that time, sixteen in number, met in my parlor on Wednesday, April 26th, and we held our first *Christian* mothers' prayer-meeting.

"It was a very pleasant and impressive meeting, — the tears coming to many eyes as we talked together of the Christian's privileges, and comforted ourselves with the promises to those who 'overcome' and remain 'faithful unto death,' — taking for our watchword Heb. x. 23: 'Let us hold

fast the profession of our faith without wavering; for he is faithful that promised.'

"Those who live in a land of religious liberty have little idea what it costs a woman in Spain to break away from the bondage of the Romish Church. Several of those who form our little band have given ample proof of their willingness to suffer affliction, rather than give up their newly-found hope of salvation through the blood of Christ. Let me mention one particularly. She was one of the first to attend our meetings, when they were held in our own parlor, and has been present at nearly every service held during the four years. Being a widow and very poor, she was dependent upon a brother, whom she also dearly loved. He heard that she was in the habit of attending the Protestant meetings; so he came one Sabbath and watched from the opposite side of the street, to see who came in at our door. He satisfied himself that she was numbered among those who are here called, in most contemptuous terms, 'Protestants,' 'heretics,' 'Jews'; and sent her word that unless she ceased from her 'evil doings' he should pay her rent no longer, and would have nothing to do with her! But she said, having once had her eyes opened to the truth, no money could tempt her to put herself again under the influence of the priests. So she struggled on for months in the endeavor *to live*. Finally, the brother was taken sick and she went to his house, offering to help care for him; but he would not see her. She went again and again, and her sisterly affection at last overcame his opposition. He died in her loving arms, asking her to forgive the great wrong he had done her!

"Another, who is now an assistant in the school, and preparing to be a Bible-woman, could for a long time find very little employment after she became a Protestant, on account of the fanaticism of those who had been her employers; for they not only refused to give her work, but warned everybody against her.

"One who has been for several years a Protestant, having come here from Madrid, is troubled greatly by the efforts of some of the Santander ladies to *convert* her. Day after day they have been to her house, with bribes of money, clothes, etc., and with unceasing argument have tried to prove to her that she is living in the belief of a great error. Yesterday they sent her word that they should bring a priest to her house to-day, who would *convince* her of her sin in remaining longer out of the 'Holy Roman Catholic Church.'

"Still another continued to come to our meetings, although her brothers, who have hitherto helped support her, threaten to cast her off if she does not stop. In our little meeting yesterday, I was explaining that the principal object of our prayers in these monthly reunions, would be the conversion of the *children*, when this woman suddenly said, in the simplicity of her heart, 'O, can't we pray for anybody except the children? I want you all to pray for my brothers, that they may be converted!'

"But all are not so strong in the faith. Some are weak, and greatly need your prayers that they may become *spiritual* Christians. If by the aid of the Holy Spirit the *mothers* can be led to Christ, we may hope for better things in the next generation, instead of the ignorance, fanaticism, and unbelief which lead every one to say, in speaking of this land, '*Poor Spain.*'"

MISCELLANY.

A CALL AND A TESTIMONY FROM FRANCE.

A LADY wrote recently to the Secretary of the Board, from La Rochelle, urging the appeal, "Come over into" France, "and help us." In the course of her letter she says: "I was very happy to make acquaintance with several of the missionaries you employ in Austria, — Mr Schauffler, now in Brünn, Moravia, Mr. Adams, in Prague, Bohemia, and Mr. Clark, in Tyrol. I spent a few months with the family of Mr. Schauffler three years ago, while the three above named

families dwelt in the same house, in Branik, near Prague. It was a blessed time for me. I found them so true, so faithful, so zealous, that I have been always wishing, since I am in La Rochelle, for a missionary like one of them. Why should you not do something for France? Are we not all brothers and sisters before the Lord? By faith we meet, around one common mercy-seat. May our dear Saviour guide you in your decision; we leave it all to him, as he knows best what we need. May he give you a sympathizing heart for our dear country, and increase our faith, and pour out his Holy Spirit upon us, that the Lord may find us ready at his coming."

NOTES WITH DONATIONS.

A STRUGGLING student writes: "I again take the opportunity to send my weekly contributions to the American Board. My weekly saving for the cause of Christ is fifteen cents, the price of an hour's work. Though I am poor, and am trying to help myself in getting an education, I think I ought to make this sacrifice for the honor of my Master, Christ. I do not know but the time may come when I shall need the help of others, and I sometimes think of the passage: 'Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.' Recently I received a present from my brother in Ireland, unexpectedly. I take out of it $1.50 for Christ, which I send with the amount of my subscriptions, making in all about $5.00. May the Master own and bless it, though but a mite, and greatly bless you all, and every effort you and all the servants of Christ make to extend his kingdom."

An aged friend, grieved that he cannot longer do what he has been doing, states his case thus: "From January, 1870, to June, 1876, inclusive, I sent you regularly a monthly donation of $1.00 for the Madura Mission, which I designed to continue to the close of life; hoping, through God's grace, to be able to do so. But while I, for years, most cheerfully denied myself of many comforts and even some seeming necessaries of life, in order to satisfy the desire of my heart to contribute my mite to your own most excellent and to some other similar institutions, I feel now compelled, by a serious reverse in my circumstances (owing to long protracted personal and family affliction, and death, in addition to a heavy loss), in duty to myself in my fast declining years, to lay a restraint upon myself, and to forego the privilege and luxury of further contributions, at least for the present.

"Believe me, dear sir, that it is only after a long and hard struggle and with deep regret that I have come to this decision. But I reverently submit to the visitations of Divine Providence, and fondly hope and pray that many other persons who are able, may much more than supply the lack of my contributions, and that God's richest blessings may rest upon the most noble cause of missions.

"Should the Lord again smile upon me financially, you may rest assured that I shall again most cheerfully remember you."

Another warm friend of missions writes: "Had I thousands or millions in possession, and should I give all to promote the kingdom of my gracious Lord, I suppose I could not stand higher in his esteem than the poor widow, of whom he makes such honorable mention in Mark xii. 43, 44. The Christian law of obligation to give, I understand to be, 'According to that a man hath, and not according to that he hath not.'

"Though in the habit of putting into the treasury something at our weekly Sabbath collections for benevolent purposes, and though I have little that I can give, I herewith inclose you $5.00 as the result, in part, of the appeals of our brothers, Bliss and Goodrich, in the August number of the Missionary Herald.

"God save the Board, the missionaries, the churches, the millions perishing, from the evils of retrenchment in missionary appropriations."

A minister, advanced in life, writes "in great feebleness," from Iowa: "I

feel that I must send you another V. for the same cause. Had I thousands instead, I do think it would be a pleasure thus to help on the blessed work of evangelizing the world. Laid aside entirely by increasing infirmities, I can do nothing to speak of but *pray*. And I do pray that He whose is the silver and the gold, and the cattle upon a thousand hills, will call forth the means from the hearts and coffers of those who certainly have it in their power to fill the Lord's store-house. O what a call from every part of the world, for men and means; and what encouragements! When will the churches awake, and respond? O Lord, how long."

One of the missionaries in European Turkey, sends one dollar from a poor woman among his people, with this statement: "The other day the widow of our native teacher in the theological school, of whose death I wrote not long since, came and handed me a little gold piece, worth about a dollar, wishing to give it to the work of the Lord. She is very poor, not having, I presume, over twenty-five dollars in money (she has a little household furniture besides) *in the world*, and she has herself and two little children to support. It adds still greater interest to this (*for her*) large gift, that she was for a long time an opposer of her husband; but before he died we hope she became a Christian, and now she seems like a sincere, humble, earnest follower of the Master. She has not yet united with the church, but wishes to do so. Will you please, then, put into the Treasury of the Board one dollar, gold, and charge the same to my account."

MISSIONS IN FORMOSA.

The periodical published by the mission of the Board in Japan, in the number for March 10th, has an article on missions in the island of Formosa, which states:—

"Twelve years ago missionaries from England commenced labors in Formosa. We have from Mr. Ritchie, a missionary thence, on his way to England, the following account of the success of this mission. There are now 1,000 baptized converts, and 3,000 hearers of the Word. There are three hospitals to aid in missionary work, located at different points. The missionaries first commenced their labors among the Chinese portion of the population, who inhabit the low lands and the plains of the eastern portion of the island. Five years ago, one of the aborigines from the central and mountainous region of the island, with a bad swelling on his neck, came to the hospital. He was treated and cured, and returned to his mountain home. A year and a half later a delegation came from the mountain village, saying that they, having been led by the man cured in the hospital, had cast away their idols, and kept the Sabbath as best they could; and they desired a missionary to come and teach them. The missionary went up to the mountains, and thence sprang several churches among the aborigines. There are now thirteen churches of the English Presbyterian missionaries among the Chinese, and thirteen among the aborigines. In the northern part of Formosa is a mission commenced five years ago by Canadian Presbyterians, which has now nine churches; making in all, now, thirty-five churches.

"The aborigines cannot read the Chinese characters, so the missionaries have written their language with the Roman letters, and have translated and published the New Testament in the Romanized form. The Christians among the aborigines read this Romanized Testament."

"THE ROMANCE OF MISSIONS."

It is pleasant to know how highly some very competent judges appreciate this excellent volume. Mrs. Helen C. Knight, of Portsmouth, N. H., has written the author as follows: "I have had many minds, my dear Miss West, about telling you how attentively and critically I have read your book, and how thoroughly I like it. 'The Romance of Missions' is the most informing, satisfactory, vivid, and picturesque account of mission

work ever written. I *pre*judged the book too long, and with a 'fancy' title, but found myself mistaken. Its very fulness is one of its excellences. I feel, as never before, what woman can and must do for woman, — how the Gospel combs the hair, washes the face, sweeps the floor; and how, in elevating the wife and mother, it roots itself in the home, never to be rent away. I believe more than ever in woman's mission to woman. The name, too, expresses that true æsthetic element which only a fine imagination can discern and bring out. God bless you in this new field, with much fruit."

Dr. Wood, of Constantinople, also writes: "I have just read your 'Romance of Missions' with admiration and delight. You have done a good service by such a series of pictures of work for women, and the missionary work in general. Some references you would perhaps have accompanied with an additional touch if you had had more recent information. For example, you would have been glad to append to your notice of the young teacher and preacher at Marsovan, during the period of trouble, the statement that he has become one of the most spiritual, earnest, and useful ministers in Turkey."

BIBLIOGRAPHICAL.

The Orient and its People. By Mrs. I. L. Hauser; seven years a Missionary in Northern India. Milwaukee: I. L. Hauser & Co. 1876. 335 pages, duodecimo.

This volume contains a very considerable amount of interesting and important information. In her preface the author says: "In the Orient are the two vast empires of India and China. In their antiquity, extent, fertility, and greatness of population, they rank first among the nations of the earth. In these two countries are nearly 700,000,000 of people, about one half of the earth's inhabitants, all bound by the shackles of idolatry, superstition, and ignorance. For the breaking of these fetters, and enlightenment of these millions of our fellow-men, we are called upon to sustain Christian missions, in which many Christian people have but little interest, because they fail to realize that the heathen are men and women like ourselves, of the same mental and moral capabilities. . . . . I have striven to picture the people of India and China in their every-day life, hoping that some, reading these sketches, may feel better acquainted with our brethren and sisters of those countries; that love and interest, as well as duty, may prompt them to aid in the redemption of that part of Christ's inheritance." The following from among the headings of chapters may serve to indicate the nature, variety, and interest of the contents: Geographical Sketch of India; Historical Sketch; the Women of India; Wonderful Architecture in India; the Religions of India; Incidents of the Mutiny in Lucknow; Christianity in India; the Land of Sinim; the Women of China; the Religions of China; Education and Literature in China; the Opium War; Christian Missions in China.

Giving as an act of Worship. By the Rev. Henry S. De Forest, Council Bluffs, Iowa. [Reprinted, by special permission, from the "Congregational Quarterly." American Tract Society, Boston.]

An excellent tract, of 15 small pages, on the subject indicated by the title.

The same Society also publishes — has had "on its list for several years" — "Uncle Ben's Bag," noticed in the Herald for June, in a somewhat abridged form; 15 miniature pages; price $1 per hundred.

GLEANINGS.

—— The British and Foreign Bible Society report the sale of 54,000 copies of the Bible in Spain the past year.

—— The above Society circulates the Scriptures in 210 different languages; and has distributed in all 76,000,000 copies of the Word of God, wholly or in part, throughout the world.

—— About ten thousand students are gathered in the great Moslem University at Cairo, for the study of the Mohammedan religion, jurisprudence, astronomy, history, medicine, poetry, — in short, the

whole encyclopædia of Moslem learning. These pupils come from China, Tartary, India, Arabia, Morocco, Central Africa, and European Turkey, as well as from Asiatic Turkey and Egypt. These are trained to be the antagonists of the gospel in these various lands.

—— Mr. Oldfather, of the Presbyterian Board, writes from Oroomiah, Persia: "One grand thing in our work is the spirit of inquiry among the Mussulmans. A number of Mussulmans, from twenty to forty, each Sabbath, attended the service in the city chapel this winter. The interest among this class is on the continual increase. Several have been baptized the past winter; and now we are sending special workers among them."

DEATH.

Rev. Marshall R. Peck, who was constrained by ill health to return from the Madura mission very soon after his arrival in India, died at his father's residence in Brookfield, Vermont, August 6th.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MASSACHUSETTS.		
Boston, Sarah,		10 00
NEW YORK.		
Walton, C. H. L.		50 00
WISCONSIN.		
Beloit, Mrs. S. M. Clary,	5 00	
——, a friend, "In his name," by Mrs. J. Porter (previously acknowledged, 500),	500	505 00
CALIFORNIA.		
Oakland, T. B. Bigelow,		112 00
Received for the "Debt" in July,		$677 00
Previously acknowledged (see August "Herald"),		39,269 82
		$39,946 82

CENTENNIAL OFFERINGS.

Boston, Mass. Eliot Church, a friend,	200 00
Haverhill, Mass. H. P. Fairbanks,	3 00
Springfield, Mass. Fourth of July Centennial Offering, 1,000; Centennial, 500;	1,500 00
Brooklyn, N. Y. "Bethel," for Fort Berthold,	1 00
Kinderhook, N. Y. "A lady,"	5 00
Kidder, Mo. S. C. Coult,	5 00
Brant, Wis. E. W. and Mary B. Scott,	8 90
Received for above in July,	$1,722 90
Previously ack'd (see August "Herald,")	4,155 87
	$5,878 77

DONATIONS RECEIVED IN JULY.

MAINE.		
Cumberland county.		
Gorham, Cong. ch. and so.	11 40	
New Gloucester, A. C. M. Foxcroft,	25 00	
South Freeport, Mrs. O. Waite,	10 00	
Yarmouth, H. Eleazer Burbank,	20 00	66 40
Kennebec county.		
Augusta, Joel Spalding, to constitute himself H. M.		100 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	2 00	
Waterford, Rev. J. A. Douglass,	20 00	22 00
Washington county.		
Machias, Centre St. Cong. ch. and so. m. c.	39 51	
Robbinston, Cong. ch. and so.	11 00	50 51
York county.		
York, 1st Cong. ch. and so.		10 75
		249 66
Legacies.—Freeport, Mrs. Sarah A. Hobart, by E. Wells, Ex'r,		2,000 00
		2,249 66
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Harrisville, Cong. ch. and so.	10 20	
Keene, 1st Cong. ch. and so.	134 76	144 96
Grafton county.		
Bristol, a friend to the cause, 100; Cong. ch. and so. 2 84;	102 84	
Orford, Cong. ch. and so.	28 00	130 84
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	18 75	
Francestown, Moses B. Fisher,	5 00	
Hollis, Cong. ch. and so.	20 10	
Mount Vernon, Cong. ch. and so.	10 00	
Nashua, 1st Cong. ch. and so.	342 65	
New Ipswich, Cong. ch. and so. m. c.	18 16	414 66
Merrimac county Aux. Society.		
Concord, South Cong. ch. and so., to const. Rufus P. Staniels H. M., 130.65; ditto, a friend, 20;	150 65	
Fisherville, Almon Harris,	5 00	
Warner, M. D. Wheeler,	5 00	
West Concord, Cong. ch. and so.	27 32	187 97
Rockingham county.		
Londonderry, Mrs. Josiah Sleeper,	3 00	
South Hampton, James Palmer,	5 00	8 00
Strafford county.		
Meredith Village, Cong. ch. and so.	14 50	
Ossipee Centre, Cong. ch. and so.	9 63	24 13
		910 56
Legacies.—Keene, John W. Binney, by Barrett Ripley, Adm'r,		1,161 32
		2,071 88

VERMONT.

Addison county.
Bristol, Rev. Stillman Morgan, 5 00
Orwell, Mrs. M. Young, 5; L. Root, 5; 10 00—15 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Peacham, E. C. Chamberlain, 20 00
St. Johnsbury, North Cong. ch. and so. 169.59; William D. Robinson, 5; Three Young Friends, 1.25; 175 84—195 84
Chittenden county.
Burlington, "Thank-offering," 5 00
Charlotte, Friends, 20 00
Jericho, 2d Cong. ch. and so. 20 70—45 70
Essex county.
Granby, Tobacco money, 5 00
Victory, a friend, 10 00—15 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, 1st Coug. ch. and so. 177 07
Lamoille county.
Johnson, 1st Cong. ch. and so. 35 10
Marshfield, Cong. ch. and so. 25 00—60 10
Orange county.
Newbury, P. W. Ladd and wife, 5; Mrs. E. S. Johnson, 90c.; 5 90
Thetford, 1st Cong. ch. aud so., to const. Joseph C. Kinney, H. M. 80 00—85 90
Rutland county.
Clarendon Springs, Boarders at the Clarendou House, after worship Sabbath morning, July 30th, 10 00
Washington county, Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch. and so. 90 00
Worcester, XX, 1 00—91 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Centre Cong. ch. and so. m. c. 73.34; H., 3; 76 34
Fayetteville, Coug. ch. and so. 14 46
Jamaica, Cong. ch. and so. 10 00
West Brattleboro, Cong. ch. and so. 17 23—118 03
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Rochester, Cong. ch. and so. 30 00
Woodstock, 1st Cong. ch. and so. 19 35—49 35
862 99

Legacies. — Brattleboro, I. L. Dickerman, by N. B. Williston, Adm'r, 621 83
Jericho, Augustus Lee, by Ezra Elliot, Adm'r, 176 78—798 61
1,661 60

MASSACHUSETTS.

Barnstable county.
Wellfleet, 2d Cong. ch. and so. 25 00
Berkshire county.
Hiusdale, Cong. ch. and so. 250 00
North Adams, Cong. ch. and so. 34 65
Pittsfield, James F. Jones, 25 00
South Williamstown, 2d Cong. ch. and so. 25 78
West Stockbridge, Village Cong. ch. and so. 23 65
Williamstown, Faculty and Students of Williams College, 215.55; 1st Cong. ch. and so. 147.75; 363 30—722 38
Bristol county.
Fall River, Central Cong. ch. and so. 1,174.43; 1st Cong. ch. and so., to const. John S. Brayton, H. M., 166.65; 1,341 08
Norton, Trin. Cong. ch. and so. 15 00
Taunton, Winslow Cong. ch. and so. 51 63—1,407 71
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch. and so. 100 00
Essex county.
Andover, Faculty and Students of Theol. Seminary, for the Mahratta Theol. Seminary, in part, 32; Rev. Joseph Emerson, for Papal Lands, 50; 82,00
Lawrence, Lawrence St. Cong. ch. and so. 150 00
Methuen, 1st Cong. ch. and so. m. c. 50 89—282 89
Essex county North.
Amesbury and Salisbury, Evan. Cong. ch. and so. 8 16
Haverhill, North Cong. ch. and so. (of wh. 33 for Papal Lands), 502 39
Ipswich, 1st Cong. ch. and so. 37 42
Newburyport, Belleville, Cong. ch. and so., add'l, 100 00—647 97
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. Cong. ch. and so. 19 03
Lynn, 1st Cong. ch., Interest on bequest of Brackett Lord, 27 88
Lynnfield, 2d Cong. ch. and so. 2 50—49 41
Franklin co. Aux. Soc. William F. Root, Tr.
East Hawley, Cong. ch. and so. 8 00
Greenfield, 2d Cong. ch. aud so. 243 11
Shelburne, Cong. ch. and so. 16 07
Whately, Rev. J. W. Lane and family, 20; Cong. ch. aud so., for work in Papal Lands, 7.51; 27 51—294 69
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 41.55; 3d Cong. ch. and so. 15; 56 55
Holyoke, 2d Cong. ch. and so. 62 48
Palmer, 2d Cong. ch. and so. 8 00
Springfield, "Friends," 517; 1st Cong. ch. and so. 91.34; 608 34
Westfield, M. A. R. 10 00—745 37
Hampshire county Aux. Society.
Amherst, 1st Cong. ch. and so. 228 95
Chesterfield, Cong. ch. and so. 11 00
Enfield, Cong. ch. and so. 150 00
Hatfield, Cong. ch. and so. 40 56
Haydeuville, Cong. ch. and so. 21 00
Northampton, Edwards Cong. ch. and so. m. c. 33.97; Miss F. Williams, 5; 38 97
South Amherst, Cong. ch. and so. 15 00
South Hadley Falls, 1st Cong. ch. and so. 54 00
Williamsburg, "The Widow's Mite," 90—560 38
Middlessx couuty.
Concord, Cong. ch. and so. 20 50
Everett, a friend, 25 00
Framingham, Plymouth ch. and so. 400; Two friends, 5; 405 00
Lowell, Kirk St. Coug. ch. and so. 389 76
Somerville, Franklin St. Cong. ch. and so. (of wh. m. c. 7.02), 305 21
West Newton, M. A. Stevens, 5 00—1,650 47
Middlesex Union.
Fitchburg, Mrs. Stephen W. Dole, 25 00
Lancaster, Coug. ch. and so. 22 86
Leominster, Coug. ch. and so. 38 83; S. Haynes, 20; 58 83
Littleton, Otis Manning, 100 00
Townsend, Cong. ch. and so. 22 00—228 69
Norfolk county.
Brookline, Harvard Cong. ch. and so. 10 00
Canton, Elijah A. Morse, 700 00
Foxboro, Cong. ch. and so. 71 59
Holbrook, Yearly bequest of E. N. H., 200; Gents' coll. (of wh. E. E. H., to const. Farrington Holbrook, H. M., 100), 151.95; Ladies' coll. 44.90; m. c. 120.76; 517.61
Norfolk, Union Cong. ch. and so. 10 00
Norwood, 1st Cong. ch. and so. 33 50
Quincy, B. C. H. 100 00
South Braiutree, Cong. ch. and so. 13 53
Stoughton, 1st Cong. ch. and so. 6 00—1,462 23
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. and so. 173; 1st Coug. ch. and so. 50; 223 00
Plymouth county.
Brockton, J. Hewett, 5 00
Campello, Cong. ch. and so. 75.55; a friend, 20; 95 55
Hingham, Cong. ch. and so. 7 70
North Abington, Cong. ch. and so. 2 70—110 75
Suffolk county.
Boston, Park St. ch. 1,672, ditto m. c. 16.64; 2d ch. (Dorchester), 753.60; Walnut Ave. ch. 439.82; Winthrop church (Charlestown), 367.76; Old South ch. 225; South Evan. ch. (West Roxbury), 177; Village ch. (Dorchester), 78.66;

Mount Vernon ch. (a friend, for Mr. Neesima's work), 25; Vine St. ch. m. c. 10; George H. Fogg, 25; a friend, 25; John P. Nichols, 12; a believer in Missions, 5; Mrs. F. 3; 3,835 48
Revere, Cong. ch. and so. 6 50—3,841 98
Worcester co. North.
Royalston, 2d Cong. ch. and so. 7 50
Worcester co. Central Asso'n. E. H. Sauford, Tr.
Clinton, 1st Evan. ch. and so. 284 75
Fayville, Mrs. Masou Whiting, 5 00
Oxford, 1st Cong. ch. and so. 24 00
Worcester, Union Cong. ch. and so. 98 06; Salem St. Cong. ch. and so. 42.16; Old South Cong. ch. and so. 20; a friend, Central ch., extra, 12.50; Samuel Pierce, 9; 181 72—495 47
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 47 33
———, P. M. 720 00
———, a friend, 150 00
13,778 22
Legacies.—Newbury, George P. Danforth, by Joseph Danforth and John H. Newman, Ex'rs, in part, 2,850 00
Wakefield, Mrs. Elizabeth M. Stowell, by Chester W. Eaton, Adm'r, 350 00—3,200 00
16,978 22

RHODE ISLAND.

Bristol, Cong. ch. and so. (of wh. from Charlotte DeWolf, 500; Maria DeW. Rogers, 500); 1,089 76
Little Compton, "Male and Female Miss'y Society," 29 80
Westerly, Cong. ch. and so. 24 54—1,144 10

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 317.27; Park St. Cong. ch. and so. 27; F. Sammis, 1; 345 27
Greenwich, "A.," 20 00
Norwalk, Abby Starr, 2 10
South Norwalk, Rev. D. Platt, 10 00
Stamford, 1st Presb. ch., Charles J. Starr, 600 00
Wilton, Cong. ch. and so. (of wh. "A thank-offering," 150); 229 00—1,206 37
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 28 74
East Hartland, Cong. ch. and so. 5 50
East Windsor, P. L. Blodgett, 70
Hartford, Park Cong. ch. and so. 564.69; Rev. A. C. Baldwin, 5; 569 69
Manchester, B. 30 00
New Britain, South Cong. ch. and so., contributions for six months to June 30th, 431 83
Newington, a friend, 20 00
Poquonuock, Cong. ch. and so. 26 40
Unionville, Cong. ch. and so. 30 00—1,142 86
Litchfield county. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 38 75
Thomaston, Cong. ch. and so. 57 28
West Winsted, Mrs. Jennette C. Stillman, 3 90—99 93
Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 16 88
Durham, Cong. ch. and so. 26 00
Hadlyme, Cong. ch. and so. 10 00
Middletown, An ex-Pastor, almost fourscore, 10 00
Old Saybrook, Cong. ch. and so. 16 52—79 40
New Haven county. F. T. Jarman, Agent.
Madison, Cong. ch. and so. 118.50; ditto m. c. 22.95; 141 45
Meriden, Centre Cong. ch. and so. 40 00
New Haven, R. S. Fellowes, 100; Yale College ch., 25; "B. J. E.," 8; 133 00
West Meriden, E. K. Breckenridge, 12 00
Woodbridge, Cong. ch. and so., add'l, 10 00—336 45
New London county. C. Butler and L. A. Hyde, Trs.
New London, 1st Cong. ch. and so. 1,836.58; 2d Cong. ch. and so., ann. coll., 1,015.91, m. c. 24.11; 2,876 60
North Stonington, Cong. ch., by D. R. Wheeler, 150 00
Old Lyme, 1st Cong. ch. and so. 25 00—3,051 60
Tolland county. E. C. Chapman, Tr.
North Coventry Betsey T. Preston, 50 00
Rockville, Dr. Giles Pease, to save from retreuchment, 5 00
Somersville, Cong. ch. and so. 34 00
Vernon, Cong. ch. and so. m. c. 7 03——96 03
Windham county.
Eastford, Cong. ch. and so. 28 81
Hampton, Joseph W. Congdon, 8 40——37 21
6,049 85
Legacies.—Fairfield, Mary Mills, by Catharine M. Beers, Ex'r, 100 00
Killingworth, Joseph P. Lane, by Nathan Lane, Ex'r, 57 00
New London, Rachel Robertson, in part, 30 00
Suffield, Miss Betsey Hanchett, by William H. Remington, Adm'r, 1,000; Interest, 120; 1,120 00
Woodbury, R. J. Allen, by G. B. Lewis, Ex'r, 1,250 00—2,557 00
8,606 85

NEW YORK.

Albany, George C. Treadwell, 250 00
Ballstou Spa, John L. T. Phillips, 9 00
Berkshire, 1st Cong. ch. and so. 85 25
Binghamton, C. L. N. 1 00
Brooklyn, Frank Bond, 25 00,
Buffalo, R. W. B., to const. THOMAS D. WASHBURN and Mrs. R. M. WASHBURN, H. M., 250; Thomas D. Demond, 10; 260 00
Canandaigua, Rev. Frank T. Bayley, 10 00
Caudor, Cong. ch. and so. 15 86
Chatham Village, Mrs. H. O. Howland, 2 00
Crown Poiut, 1st Cong. ch. and so. 72 59
Flushing, 1st Cong. ch. and so. m. c. 18 01
Junius, Rev. Alvin Cooper, 10 00
Newark Valley, Cong. ch. and so. 47 54
New York, a friend, by Rev. Dr. Cheever, 100; Rev. B. N. Martin, D. D., 25; 125 00
Sherburne, Cong. ch. and so. 110 50—1,041 75

NEW JERSEY.

Bloomfield, Z. B. Dodd, 50 00
Irvington, Rev. Almon Underwood, 100 00—150 00

PENNSYLVANIA.

Boyertown, Alice H. Danforth, 1 00

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; Ralph Dunning, 130; 630 00

OHIO.

Brownhelm, Cong. ch. and so. 21 00
Cincinnati, Vine St. Cong. ch. and so., to constitute JOSEPH PIERCE WALKER, WILLIAM SCOTT, and LEWIS W. SHAFFER, H. M. 291 57
Columbus, 1st Cong. ch. and so., to const. B. D. HILLS and H. S. BABBITT, H. M. 220 40
Cuyahoga Falls, Cong. ch. and so. 9 63
Delhi, John Winsor, 4 00
Ellsworth, Lloyd Allen, 10; H. C. Beardsley, 10; 20 00
Greenwich Station, William M. Mead, 10 00
Hudson, Josiah Strong, 2 00
Oberlin, 1st Cong. ch. and so. 29.50; 2d Cong. ch. and so. 17.85; G. B. Reid, 5; 52 35
Paris, Welsh Cong. ch. and so. 16 75
Springfield, 1st Cong. ch. and so. 21 04
Toledo, Mrs. Eliza H. Weed, 20; Mary C. Harrington, 5; 25 00—693 74
Legacies.—Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l, 106 12
799 86

ILLINOIS.

Batavia, Cong. ch. and so.	111 74	
Danville, Mrs. A. N. Swan,	5 00	
Dover, George Wells and wife, for Mexico,	40 00	
Elgin, C. W. Wilder,	5 00	
Galesburg, E. A. Cooley,	2 00	
Geneseo, 1st Cong. ch. and so. 166.21; Charles Perry, 15; Mrs. F. S. Perry, 15;	196 21	
Griggsville, Cong. ch. and so.	57 90	
Lyonsville, Cong. ch. and so.	5 22	
Oak Park, Cong. ch. and so.	41 03	
Onarga, Mrs. L. C. FOSTER, to const. self H. M.	135 00	
Richmond, Cong. ch. and so.	7 05	
Rockford, T. D. Robertson, 100; 2d Cong. ch. and so. (of wh. for Papal Lands, 61.35), 163.35;	263 35	
Roseville, "Sweet Spices,"	50 00	
Toulon, Cong. ch. and so.	3 00	
Waukegan, Cong. ch. and so.	2 60	—925 10
Legacies.—Minonk, Mrs. C. H. L. Brown, by Rev. A. T. Norton (prev. received $554.34),	165 11	
		1,090 21

MICHIGAN.

Allegan, 1st Cong. ch. and so.	10 50	
Almont, a friend,	5 00	
Chelsea, Cong. ch. and so.	14 00	
Homer, A. R. Burt,	1 00	—30 50

MISSOURI.

Cahoka, Cong. ch. and so.	3 20	
Jake's Prairie, Rev. Joseph Denton,	3 00	
Kansas City, Cong. ch. and so.	20 50	
St. Louis, 1st Cong. ch. and so.	163 69	—190 39

MINNESOTA.

Excelsior, Cong. ch. and so.	16 50	
Leech Lake, S. G. Wright,	1 10	
Mazeppa, Cong. ch. and so.	6 20	
Minneapolis, Rev. Edw. M. Williams and wife, 248.90; Plymouth ch. and so. (of wh. special coll. for the Indian Mission Work, 52.55), 65.40; 2d Cong. ch. and so. 5.45;	319 75	—343 55

IOWA.

Chester, Cong. ch. and so.	20 00	
Denmark, Cong. ch. and so.	107 05	
Grinnell, Rev. T. G. Brainerd and wife,	10 00	
Maquoketa, Cong. Church Miss'y Society, 29.35; a birth-day present from an old friend, 10;	39 35	
Osage, Cong. ch. and so.	10 00	
Quasqueton, M. E. Wright, 5; three children, 25c.;	5 25	
Toledo, Cong. ch. and so.	18 50	
Williamsburgh, Welsh Cong. ch. and so.	12 00	—222 15

WISCONSIN.

Appleton, G. W. P.	20 00	
Blake's Prairie, Cong. ch. and so.	62 00	
Genoa Junction, Cong. ch. and so.	1 62	
La Crosse, 1st Cong. ch. and so.	37 00	
Lancaster, Cong. ch. and so.	13 45	
Janesville, Cong. ch. and so.	12 60	
Mondovi, Cong. ch. and so.	9 00	
Oshkosh, Cong. ch. and so., to const. JOSEPH JACKSON, H. M.	116 70	
Plattville, Cong. ch. and so.	27 25	
Racine, West Cong. ch. and so. 5; H. R. Adams, 2.90;	7 90	
Sheboygan, Cong. ch. and so.	14 89	
Wauwatosa, Cong. ch. and so.	27 51	—349 92

KANSAS.

Altoona, Cong. ch. and so.	2 65	
Emporia, 2d Cong. ch. and so. (Welsh),	15 00	
Neodesha, Cong. ch. and so.	35	—18 00

NEBRASKA.

Butler County, Cong. ch. and so.	15 00	
Summit, Cong. ch. and so.	15 00	—30 00

OREGON.

Astoria, Cong. ch. and so.	3 60	
Forest Grove, Cong. ch. and so.	5 00	—8 60

CALIFORNIA.

Benicia, Mrs. N. P. Smith,	5 00	
Oakland, S. Richards, 200; Plymouth Avenue ch. and so. 44.80; Alice C. Blakeslee's bequest, 3;	247 80	
San Francisco, Plymouth ch. and so.	28 00	—280 80

DAKOTA TERRITORY.

Fort Berthold, C. A. King,	10 00	
Yankton, James Bremner,	1 00	—11 00

COLORADO.

Denver, Rev. F. B. Perkins,	12 50

CANADA.

Province of Ontario,—	
St. Catharines, William J. McCalla,	50 00
Province of Quebec,—	
Sherbrooke, Woman's Board of Missions,	27 96

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss E. H. Ropes,	20 00
Turkey, Harpoot, Rev. H. N. Barnum and wife, 25; Samokov, a poor widow, 1.12;	26 12

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For Premises for Miss Proctor's school at Aintab, 2,000; for Conveyance for Miss Dr. Norris, and Miss Ashley, Bombay, 300; for Miss Farnum's school at Bardezag, Turkey, 150; 2,450 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.* 2,600 35

MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 70c.; West Falmouth, Cong. s. s. 5;	5 70
NEW HAMPSHIRE.—Alstead, East Cong. s. s. 10; Mason, Cong. s. s. 19.13; New Boston, Presb. s. s., for support of teacher in India, 50; Newington, N. J. Pickering 55c.;	79 68
VERMONT.—Brattleboro, Cong. s. s. 40; Granby, Cong. s. s. 13.50; Jamaica, Cong. s. s. 2.85; Springfield, Cong. s. s. 50; St. Johnsbury, North Cong. s. s. 107.80;	214 15
MASSACHUSETTS.—Boston, Old South s. s.	25 00
CONNECTICUT.—Plymouth, Cong. s. s. 50; Willimantic, Cong. s. s. 25;	75 00
NEW YORK.—Amsterdam, Ladies' Miss'y Society of the Presb. ch. 117; Infant school of ditto, 15 (=132, for Mr. Chapin's school, North China); Miller's Place, Cong. s. s. 5.58; Moravia, Cong. s. s. 5.05; Rochester, Carthage Miss. s. s. 2.35; Sherburne, Cong. s. s. 70.08;	215 06
OHIO.—Bible-class in the Grammar school of W. R. College, for the support of Mahadu, Ahmednuggur,	20 00
ILLINOIS.—Geneseo, 1st Cong. s. s. 40; Princeton, Cong. s. s. 2.34;	42 34
MISSOURI.—Kansas City, Cong. s. s., for Harpoot,	10 00
Donations received in July,	$33,795 74
" for the Debt, in July,	677 00
" for Centennial, in July,	1,722 90
	$36,195 64
Legacies received in July,	9,988 16
	$46,183 80

Total, from Sept. 1st, 1875, to July 31st, 1876, $387,120 97

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